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LIGUORIAN

IS CHRISTIANITY A SAD RELIGION?

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PROGRAM FOR WIDOWS

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WORKING FOR CHRISTIAN RUSSIA

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LESS TALK! MORE PRAYER!

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THE Liguorian

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and to All That
Brings Happiness to
Human Beings*

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Contents for January, 1959

Working for Christian Russia	1
No Time for Tomorrow	7
Problems of Single People	10
Is Christianity a Sad Religion?	12
A Profession As a Legacy	16
Program for Widows	18
Opportunity for Catholics	25
Thoughts for the Shut-in	28
Hospital Costs: Are They Too High?	30
For Mothers Who Dislike Children	36
Readers Retort	41
Patron Saints for January	47
A Mother's Opposition to Daughter's Marriage	49
Less Talk! More Prayer!	51
Pointed Paragraphs	55
Book Reviews	59
Lucid Intervals	64

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NUMBER 1

THE LIGUORIAN IS INDEXED
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

Interview with Father Clement Englert, C.S.S.R., of the Russian Institute, and of the Russian Center at Fordham University, New York City

Working for Christian Russia

Editor's note: Father Englert is an American Redemptorist priest who has devoted many years of study to the Oriental Rites and to the religious condition of the Russian people. The Holy See has given him the privilege of belonging to the Byzantine or Greek Rite as well as to his native Roman Rite. There are only a few priests in this country who have that privilege.

QUESTION: *Father Englert, could you describe for us briefly the work of the Russian Institute at Fordham?*

ANSWER: The Russian Institute is a "school" of Fordham University, just as there are "schools" of law, business, arts, education, etc. In the Institute students may pursue all the courses that would make them experts on Russia: language, literature, history, economics, geography, politics, law, etc.

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Q. *What exactly is your work in the Institute?*

A. I am the professor of Comparative Theology and of Liturgy. In the Comparative Theology course I analyze all the points of difference in belief between Roman Catholics and Eastern Orthodox. (Most Russians are Orthodox and form one component of the Eastern Orthodox Church; other components are Greece, Rumania, Bulgaria, etc.) In the Liturgy course I discuss the evolution of the various rites of the Church, both Eastern and Western. We discuss especially the form of worship of the Byzantine Rite, with emphasis on the usages of the Russian Church.

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Q. *How did you get interested in this type of work?*

A. I became interested in the Eastern Rites in the first grade of elementary school. Not far from our Catholic church in Rochester, New York, was

the Ukrainian Catholic church. Since the Ukrainians had no parochial school of their own, they sent their children to our school. Hence I associated with boys who celebrated Christmas and Easter at times different from ours and who sometimes were absent from school because they were celebrating a feast day of their own. Instead of viewing all this simply as one of the "natural mysteries" as did others, I asked one of our parish priests to explain the whole business of "Greek" Catholics, etc., to me. He did so, and very ably. I attended the Ukrainian church a few times and read whatever I could on the subject. By the time I reached the major seminary I was quite well informed about this rather neglected facet of our religion.

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Q. How many people do you have taking the courses at the Institute?

A. At the present time not more than fifty students are taking courses in the Russian Institute, and the majority of these are studying the language. This is rather a small number in comparison with the size of the university's other schools.

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Q. You say rather a small number. This brings up the question: How many people would you say in the whole United States are studying Russian? Do you have any corresponding figures for the number of Russians in Russia who are studying English?

A. In the whole United States only about 400 students are trying to learn Russian, while in the Soviet Union it is computed that about 40,000 students are learning English.

Q. What do you think accounts for this great interest of the Russians in learning English?

A. There are probably several reasons for the great interest in English on the part of Soviet students. First of all, the Soviet government considers all language study important and English is only one of the many foreign languages being taught in the Soviet Union. Doubtless some of those who are working hardest at it were told to do so by the government. Such an order would no more be ignored than a man would commit suicide. Fear rules all in the Soviet. And secondly, I think that where there would be a choice, many an ambitious Russian youngster would choose English as furnishing him with a chance of going abroad later on — as a government agent in trade or diplomacy. I think that many a Soviet citizen suspects that the standard of living abroad, especially in the English-speaking countries, is very much higher than any he could hope to enjoy in the Soviet Union.

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Q. Would you say that we in this country are hurting our cause by our lack of interest in Russian language and customs?

A. We are definitely hurting ourselves by our lack of deep knowledge of Russia's people. That is why the Western nations are now amazed to find that the Russians have made tremendous progress in science and mathematics. But their findings were quite frankly discussed years ago in Russian scientific periodicals — only none of our scientists ever read Rus-

sian journals and our standard translators worked chiefly on literature.

Even Russian literature, to be understood — even in a good translation — requires some knowledge of Russian belief and practice of religion; that is, the Eastern Rite views and customs of the Russians. Russian literature is simply steeped in Christianity — of the Eastern mould. That is precisely why my two courses, which are, in reality, on Russian religious beliefs and practices, are truly important background material for one who wants to understand Russia today. Modern Russia cannot be divorced from its Christian and religious past.

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Q. Are there any indications that religion is still a vital thing in Russia?

A. Despite heavy censorship, there are indications that religion is still a vital force in the lives of many Russians. True, the opportunities of practicing religion fully are few; but the faith remains. After World War II the Soviets took up a government census. Religious belief was one item to be investigated. Despite the possibility of later discrimination in work-preferences and food-rations, at least 80% of the people declared themselves believers in God and in His Son, Jesus, Who founded a Church with sacraments for our salvation! The Soviets were so chagrined at the results of the census — for they had boasted that this census would prove that 30 years of atheist propaganda can destroy any religion — that they refused to publish the results, contenting themselves merely with saying that due to "technical inaccuracies,"

the census would have to be taken all over again. Of course they did not take it again. You may ask: if the census results were not published, how can you know about them? The answer is easy: Father Leopold Braun, the American chaplain in Moscow, heard the results through the on-the-spot diplomats' grapevine.

The Russians are a deeply religious people. Although the state-recognized Orthodox Church is the best known religious body in Russia, reports say that many of the ordinary people refuse to accept the ministrations of the "official" Orthodox clergy. They doubt such clergy's good faith, because these clerics had to swear allegiance to an openly atheistic government. There is a functioning underground Orthodox Church and many people wait to have babies baptized and marriages blessed by one of the itinerant underground priests.

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Q. You have been talking about the Orthodox Church. These are the ones who do not accept the authority of the pope, are they not? Well, what about Catholics who do accept that authority? Are there any of these functioning in Russia?

A. Yes, Catholics still exist, but no one can say how many. Probably there are not many outside the formerly Catholic regions as, for example, Lithuania and Western Ukraine. In the Caucasus there are some Armenian and Georgian Catholics and surely in the slave-labor camps there are scattered thousands of Catholics. There is a Latvian Catholic priest at the French church in Moscow. There are some Catholic priests working un-

derground. My own professor of Russian and Church Slavonic is still alive and well in the Soviet Union where he functions as a language teacher in a state school. (I do not want to say anything more definite than that, lest he be placed in jeopardy).

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Q. Do you see any signs of the conversion of Russia?

A. I do not like to see the word "conversion" used here along with the word "Russia" as if the Russians were atheists or savages. You may readily speak of the "conversion of the Soviets" because they are atheists and savages. Very few religious-minded Russians are separated from Catholic unity through any fault of their own. It would be better to speak of the possibilities of the reunion of Russia with the universal Church.

Surely it will happen. When? Only God knows. But too many holy people in monasteries and convents and self-sacrificing laity throughout the world are praying — at our Lady's direction — for this happy event. From a human standpoint, however, things do not look too rosy: for one thing, consider how few — even of those who consider themselves good Catholics and well informed — know about the culture of the Byzantine Rite's liturgy and art — and yet the Holy See does not even envision the Catholicity of Russia except in the form of the Byzantine Rite.

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Q. I read that strange stories are coming out of Russia about ancient icons in private homes which are mysteriously showing new life and color. Is there any truth to this?

A. I see no reason to doubt the truth about the miracles happening in Russia in connection with icons of our Lady. Russia has always had a remarkable love for Mary. Of all the great cathedrals and abbey churches of Russia in 1917, two-thirds of them were named for our Lady. Every home had her icon hung in the place of honor with a lamp before it. If our Lady works miracles there now, she is doing it for the same reason for which she works prodigies for Catholics in other lands — to reward true faith and devotion — not to prove that the Orthodox church is the true Church. Orthodox believers suffered martyrdom for Christ under the Soviets just as Catholics did; no doubt both types are in heaven for the same true common Christian virtue — and not to canonize their differences.

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Q. I notice that Khrushchev, in his speeches, although he is supposed to be a Communist and atheist, now and then brings in the name of God. How do you account for this?

A. I mentioned that Russia is profoundly Christian. This has gone over into the language. The Russian word for thanks is *spasibo*, which means literally, "(May) God save (you)!" The Soviets wished to change this for a while, but the people refused to accept the new term. A Russian does not say, "*I don't know if it will rain tomorrow.*" He says, "*Only God knows if it will rain tomorrow.*" A Russian does not say, "*I am glad you are well again.*" He says, "*Praise to God that you are well again.*" And so it goes on and on.

Khrushchev used some such expressions, peasant that he is, and when asked about it by foreign pressmen, laughed and said: "Oh, those are just expressions of ours from the old days. It doesn't mean we believe in God!"

Most Soviet officials have characteristically religious names. Khrushchev's baptismal name is Nikita — after the Greek St. Nicetas. Voroshilov is Kliment — after the martyred St. Clement of Rome. Mikoyan is named Anastas — in honor of Christ risen; the Greek for resurrection is *Anastasis* and Anastasia is the feminine form. Stalin's name was Joseph. And so it goes: Gregory, Igor (George), Alexei (Alexius), Sergei (Sergius), Feodor (Theodore), etc.

Q. Do you foresee any sudden change of heart in Russia?

A. It is not probable that there will be any sudden change of heart in Russia. Yet, who can foretell the future? God has so many easy ways of doing things that even we can envision, for example, heart attacks for the key villains! How many ways are manifest to His infinite mind! The state-sanctioned *Journal of the Moscow Patriarchate* constantly carries articles attacking the pope and the Vatican. Don't you believe that thinking Russians, seeing this, realize that the Vatican must be the chief opponent of the Communism of their tyrants? And thousands of Soviet soldiers in Western Europe saw the Catholic religion in action, and were mightily impressed. Rumor has it that that is why the Soviet troops are changed back to Russia so often.

Q. Do you think there is a useful field in Russian studies for a young college man who wants to do something really important with his life?

A. Yes, if and when Russia becomes opened again to the influences of the West, for example, through collapse or failure of the Soviet regime, Americans as well as others must have qualified people who can go into the country to represent us. Knowledge of Russian and of Russia is invaluable for anyone envisioning a government career, especially in diplomacy.

Q. What steps would you recommend for people interested in learning something about the Russian language and customs and rites?

A. Let us adopt an attitude of watchful waiting and of prayer. Sharply distinguish the terms Soviet and Russian. Only a minority of the Russian people belong to the Communist party. There are today many good primers and record-courses for learning the Russian language. Some city libraries have material available.

For Russia's religious customs and such, one should read some of the fine selection of pamphlets, brochures and books on the subject available at Fordham's Russian Center. The Russian Center is a T-shaped little building on the campus where four Jesuits and one secular priest live and prepare for the Russian apostolate. There is a small but correctly decorated chapel for the Byzantine Liturgy; there is a library containing most available English books on Russia; there is a store where icons, religious articles and liturgical books and religious pamphlets are sold. In the seven

years of its existence, it has already prepared three young men for ordination to the Eastern Rite Russian apostolate and has inspired many others to study Russian matters. The Fathers support themselves by lecturing and celebrating the Byzantine Liturgy, by writing and by helping *Voice of America* broadcasts and similar activities. As the only Redemptorist connected with the work, I help them from time to time, chiefly by answering letters that pour in from all over the country and from abroad, asking questions about the Eastern Rite and Christian Russia. Although I have a room at the Center, I rarely stay there overnight, but live at our nearest Redemptorist house. People can help the Russian Christian Apostolate by helping the Russian Center at

Fordham. (Note: *There are two pamphlets that have been widely adopted as texts in seminaries and schools, which are readily available from the Paulist Press, 180 Varick St., New York 14, N.Y. They are:*

"Eastern Catholics"

"A Comparison of the Roman and Byzantine Mass."

Both of these were written by Father Clement C. Englert, C.S.S.R. For those wishing to attend a Byzantine Mass there is a pamphlet available at Liguorian Pamphlets, Liguori, Mo., by the same author entitled: "A Guide to Mass in the Byzantine Rite."

On page 44 of the pamphlet, "Eastern Catholics," there is a list of books for further study that should be available at any good Catholic library or information center.)

WHO IS MY NEIGHBOR?

It is now almost forty years since I was in training at a school for nurses in one of the western states. One night a burly Negro was brought into the emergency ward, with a bullet so close to the heart that the doctors could not operate. He had been shot in the act of hi-jacking. At most he had but a few hours to live.

But he rallied. His strong constitution kept him alive for ten days. One evening as I listened to him moaning I took my pearl rosary and wound it round his wrist. He made no objection. The nurse who took my place in the morning chided me. "I wouldn't put my beads on his arm," she said. "He won't harm my beads," I told her, "and they may do him some good."

The days wore on . . . until word came that my mother had passed away in Montreal. I had to leave at once. Hastily I packed and bade farewell to all, including my Negro patient. I shall never forget the way he clasped my hand, the tears streaming down his cheeks. "Miss," he mumbled, "I want to be a Catholic like you." I told him I would send the chaplain in to see him, and that on the way home to my mother's funeral I would pray for him.

I had a two-hour wait at the station before the train for Montreal was "made up." I phoned the night nurse at the hospital, as I had not had the chance to bid her goodbye. "Goodbye," she said, "and may God protect you. I have just sent your poor Negro to Heaven . . . with your rosary around his wrist. He was baptized a few minutes before."

Perpetual Help

A tiger, a glass of rice wine and the thought that he might be the third one to die, made the difference.

No Time for Tomorrow

DONALD MACKINNON, C.S.S.R.

mostly. Work wasn't hard. Nobody wanted to make it that way.

Fingernail Creek was a village of law-abiding citizens. Sure, homemade rice wine was illegal; but they made it anyway, just as all the other villages in the neighborhood. In fact, *nammao* from Fingernail Creek had attained quite an enviable reputation among local connoisseurs. There were fish fights, too, in Fingernail Creek. Illegal like *nammao*, a fish fight provided entertainment for young and old alike. Bright colored red or blue fighting fish, no bigger than your index finger, could keep a crowd entranced for hours. Often they ended with one fish as torn and mangled as the other. All the better as far as the crowd was concerned. A real champion fighting fish made its owner truly happy when it earned itself a name like *bin* which meant that it had fought in so many fights that its lips were bitten off. Fingernail Creek was a very normal Thailand village.

Only one thing marked it off from the hundreds of villages that dotted the rice-rich Buddhist land. Thirty of its thirty-three homes were Catholic. Daeng's, Prasop's and Chattri's were not. The three of them had run off with Catholic girls.

THERE were three of them. Daeng, who was the oldest, and Prasop and Chattri. They came from Fingernail Creek, a village in northeast Thailand. Maps showed a small black dot five hundred miles from Bangkok. Thirty-three families made up the total population of the town, farmers

They didn't really mean to do wrong. They had told the priest, a white-robed American Redemptorist, that they meant to straighten things out . . . but not right now.

As far as the priest and the rest of the village were concerned, they were living in public sin.

"But, Father," said Daeng, "what does sin mean to a Buddhist?" The missionary had to admit that eternal right and wrong might be a hard notion to grasp if you didn't know about an eternal heaven and hell.

"It will all turn out well in the end, Father." Daeng was young, hopeful.

The priest wasn't so sure.

Then came Prasop's night. It was the rainy season. Prasop and Bupha, who still wore a tiny medal of our Lady around her neck, were living in a makeshift hut outside the town. During the rains many villagers did the same, so that they could get a faster start on the sprouting rice in their fields when the morning came. Wani, Bupha's eleven-year-old niece, was staying with them.

They had all gone to bed rather early. Everyone was tired from bending over the small rice plants all day long. They curled up close together under the scanty protection of their little bamboo hut, Prasop and Bupha, Wani and the inevitable dog, Khaw.

About eleven-fifteen Prasop thought he heard Bupha turning restlessly in her sleep. He opened his eyes to discover that it was only the old mongrel, Khaw, jumping over him and running off to chase something in the field. Five minutes later a furry, soft-footed creature came padding into the hut and brushed against Prasop.

"I'll fix that Khaw for waking me up," Prasop told himself. He struck out his hand and landed a hard blow on the mouth of the animal.

Before he could spit out a Buddhist curse, Prasop knew that it wasn't Khaw he had hit, and he knew very well why the dog had run so fast off across the field. Prasop had hit a tiger. It was a fairly small animal. Small enough to be mistaken for a big dog. There were plenty of them in the area around Fingernail Creek. Once a tiger had even been bold enough to walk right into the middle of town while the whole place was lit up for a wake. Tigers were regarded as being easily the jungle's strongest animal.

But there wasn't much time for reflexion. The tiger was clawing Prasop savagely. He didn't seem much worried about Bupha or Wani who had joined Prasop in the fight. Bupha had got hold of the tiger's tail and was desperately trying to pull it away from Prasop. Little Wani had snatched a short piece of bamboo and was jabbing wildly at the tiger in an attempt to gouge its eyes out. But the tiger wasn't much interested in the women. He never so much as touched Wani and only struck once at Bupha, leaving a deep gash in her left arm. Prasop was his prey.

The struggle didn't last long. The tiger mangled Prasop, ripping the frightened man to pieces. Then he picked up his victim and dragged him off into the darkness.

They found Prasop's body next morning in a little thicket not far from the hut.

"Let us bury him on the spot," said Daeng. It was an old Buddhist superstition. "Otherwise the tiger may root through the cemetery and dig up all the graves."

THE rains seemed to come a little heavier after that. At least that was the way it seemed to Daeng and Chatri. But many thought that they were just more shaken up than the others at the gruesome end that had come to Prasop. However very few cared about losing the extra time getting out to their fields in the morning anymore. Men wanted to sleep near their fellows.

Chatri explained his feelings one particularly rainy evening to his woman. She sat quietly listening to his troubled thoughts. When he asked for a glass of rice wine she hurried to pour him some. She sipped it herself first. It was the custom for woman not to pass her lord something before testing it.

"It is slightly sour, Chatri," she said.

He only laughed. Rice wine in Fingernail Creek was seldom sour.

"Do you want to die of sour wine?" she insisted. His only answer was that if he died, he wanted to die happy.

"Come, my lovely one," he coaxed, "your lord is thirsty."

Fifteen minutes later Chatri slumped over his chair. He was dead.

"It could not have been from sour wine," said Daeng staring blankly at his friend's cold body.

"No," someone agreed, stretching out a hand to calm the shaken young man. But every villager knew what was going on in Daeng's mind. He was thinking of two friends dead now,

two friends who had had one thing in common with him. "Sin," Catholics called it. Maybe he had a little better idea what it meant now.

Daeng turned slowly and left the villagers to bury his friend. He sought out the American priest.

"Father," he said, "I am a worried man. For now I see about your right and wrong. It is not good to live my way. I want to give up my ways and take on yours. I want to become a Catholic, Father, and marry my woman in your Church as is right."

The priest smiled gently this time. Daeng read on his face the unhurried expression he himself had given the priest a few weeks earlier.

"No, Father. There is no time for tomorrow now. You must start with my instructions right now."

Instructions started. But the priest did not hurry them. Daeng, like St. Peter, had to have time to change his fears into love.

Daeng's learning was neither fast nor slow, one instruction a day for something more than two months. The easy, unhampered life of up-country Thailand gives a chance for far more frequent instructions than might be had in other parts of the world.

In time Daeng was received into the Church; his marriage was blessed by the priest. Now every home in Fingernail Creek is Catholic. It might have happened that way in the end anyway. The three young Buddhists had good will. For Prasop and Chatri it wasn't enough.

Who knows, in any land, if tomorrow will be time enough for him?



Problems of Single People



How To Deal with Wrong Attitudes in Others

Donald F. Miller, C.S.S.R.

PERHAPS the greatest problem of most older single people who are themselves quite content with their vocation and their lot in life is that of not being unduly affected and annoyed by the wrong attitudes of others toward their singleness. They meet with these wrong attitudes 1) among relatives and friends; 2) sometimes in priests and religious; 3) quite often in books and articles that they read. The sad thing is that sometimes these wrong attitudes in others create wrong attitudes in the single persons themselves, making it difficult for them to continue to find contentment in their lot.

Married relatives and friends of an older single person often assume a patronizing, commiserating attitude toward the latter that may be summed up in the words: "You just can't be happy as a single person." They put this attitude into innumerable crude jokes, into suggestions that they know just the person who would make a fine partner for the one who is single, even sometimes into words of blame because the latter does not snatch at any opportunity for company-keeping that comes along.

How should the single person deal with such attitudes? First of all, by realizing that many married people who adopt them are far more mixed up and unhappy in marriage than the single person. Secondly, by realizing that these attitudes represent

a totally erroneous and un-Christian view of the single state, as though there were not clear passages in the revealed word of God extolling it as in some ways superior to the married state. Thirdly, by ignoring them just as one would ignore bad example and scandal. Fourthly, by living a well-rounded spiritual life, if possible under the direction of a good confessor, that will prove to the whole world the advantages of the single life as spoken of by St. Paul.

Sometimes priests and religious irritate and antagonize good single people living in the world. They may do this 1) by ignoring them, that is, speaking in their sermons and instructions as if there were only married people before them; 2) by direct remarks that cast some kind of slur on older unmarried persons; 3) by urging marriage on persons who do not want to get married.

Such mistakes in judgment and word must be ignored and borne with patience. But more should be done to offset them. Better than resentful words and unhealthy withdrawal from church activities because of offense given by a priest's words and attitudes, is the adoption of a program that will give proof of the value to a parish of good single people. The program will include generosity according to means in support of the parish; zealous participation, when this is possible, in activities of the parish, such as the work of the Legion

of Mary and the St. Vincent de Paul Society; fidelity in attending extraordinary spiritual events in the parish, such as missions, retreats, novena devotions, etc. In every parish, too, there are usually such numbers of single persons that it is not difficult for small groups of them to form study clubs through which they can become the best informed and most intelligent members of the parish. Where there are any single persons living according to even part of this program, unkind remarks about them will rarely be heard. Indeed, appreciative priests will speak of them as their best people.

In regard to books and articles that speak disparagingly of single people, especially older single women, it is well for these latter to remember that many modern writers have adopted the false philosophy that everything in life revolves around sex. On this basis they read into the lives of single persons various frustrations that often are not there at all, especially in the

case of solidly Christian individuals. These writers are disciples of Sigmund Freud, and whatever credit we may give to Freud for some of his contributions to a better knowledge of diseases of the human mind, it remains true that his basic philosophy is directly contrary to the teachings of Jesus Christ. According to Christ, sex is not the key to everything in human life; its use can be given up for the love of God without harm to one's personality; indeed, they are in many ways better off mentally, physically and spiritually who do give it up for the love of God.

Therefore single persons should not be taken in by stuff and nonsense they read from the pens of Freudian writers, even though it is oft repeated. They have a teacher and a leader in Christ Who can, if they follow Him, make their lives full and well-balanced and joyous. They should look for reading matter that reflects His philosophy, not that of Freud and his followers.

WHAT ABOUT YOUR HEALTH?

It is pretty obvious that people think too much about their health. . . . Many people worry themselves sick about it.

This undue interest in bodily health proceeds from some strange belief that health is to be fostered, served and adored as an end in itself.

A man is comparable to a castle, or, better still, to a temple. Many things go on in this temple, but the main thing is that God is worshipped there. In this temple man is a priest. His work as a priest is to offer sacrifice. The health maniac, instead of being the priest of the temple, prefers to be the janitor. His days are spent among the pipes and fuel bins, or polishing the exterior brasses. He putters around the temple, busy with matters of light, heat or drainage. All of this is done to the exclusion of that act which gives all other acts their meaning: the praise and service of God and neighbor.

Way of St. Francis

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The man who lives only for himself runs a mighty small business.

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More than one man has overestimated his capacity when he is looking for trouble.

We mourn now, but with peace in our hearts and a smile on our lips, because we are going to live a mighty long time.

Is Christianity a Sad Religion?

F. M. LEE, C.S.S.R.

JOANNES JORGENSEN was a quite famous convert to the Catholic Church. It had been a long hard road, with few resting places along the way. As so often happens to converts, he had to put up with some rather rough tongue-in-cheek goading from the friends of his former ways. Jorgensen took it well enough until came the day when one dedicated unbeliever asked him if he were really happy in the Catholic Church. Jorgensen studied his questioner and then spoke:

"If you mean what I looked upon as human happiness when I was running around, half pagan, then the answer is no, I am not happy. This is a most demanding religion, and for me it is sometimes like walking through hell. But if you mean spiritual peace and happiness — that I have found, yes, and with it I am content to be walking through hell, rather than toward it."

As we go deeper into the beatitudes to search for the earthly happiness that our Lord insists can be

ours, we have come upon these strange words:

"Blessed are they that mourn, for they shall be comforted."

But their strangeness falls away if we can understand Mr. Jorgensen's answer. He had accepted the mourning that is Christianity and had found peace of soul. To put it quickly, we might say that this beatitude means, "Blessed are they who grit their teeth, perhaps even wipe away a tear, as they live out their lives, their Catholic lives in a world that digs into their souls and bodies with temptations of the flesh, with temptations to throw over the seventh commandment and separate business from religion, with temptations to throw over the adoration of God on a Sunday, with temptations to ignore abstinence on a Friday and all the rest that their Catholic life means." This is the mourning. Of the comfort we shall speak later.

Since, however, neither our faith nor this special beatitude has anything to do with crepe-hanging, let's clear the board of any maudlin ideas about Christ's meaning.

Certainly He was not telling the world that, "Blessed are the melancholy." Neither God nor our families nor we ourselves find gain in that; much less blessedness. Being blue with moroseness is just as harmful as being purple with rage or green with envy. Let those colors alone. They can blind you in your search for both earthly and eternal happiness. In fact, there is no condemnation of joy here whatsoever. Happiness and cheerfulness are not in the least outlawed. Just the opposite: "*Blessed and happy* are they who can come to understand and attain to this *mourning*."

And, though quickly we stand in reverence for those who grieve at the death of their dear ones, such mourning is far removed from the issue here. The beatitude goes much deeper.

But, if we may, let us dismiss one last false approach to this beatitude, or rather, let us tackle the opposite camp, namely, the world's answer to our Lord's solution of the problem of earthly happiness. It would run something like this: "Blessed are they who remember to laugh and be merry today, for tomorrow we all die."

We might lightly, yet with integrity, at once answer this beatitude of the world by recalling Cecily Halleck's delightful word-picture of the Christian and pagan dining in a great banquet hall. The Christian has eaten sparingly, risen, and is halfway out the door when the pagan cries out, "Come back; let's eat and drink and be merry, for tomorrow we die."

The Christian turns around, looks at his dining companion, and smiles: "Oh, no! I'm going to be alive a mighty long time."

It is Jorgensen all over again. We mourn now, but with peace in our hearts, and a smile on our lips, because we are going to be alive a mighty long time. And we would rather do our mourning here than hereafter.

At this point, as in no other beatitude, the Master sets the eternal division between His followers and those who think that life was given them as a time in which to grab at every last brass ring, to siphon away at every last physical and material pleasure. We remember again that poignant scene where the Master weeps over the Jerusalem of His day, and over all His Jerusalems.

"If thou hadst known, in this thy day, the things that are for thy peace."

He mourned because Jerusalem would not *mourn*, and because we would not in our day. We do not the things that are for our peace, except the peace of a deadened conscience, the peace of the tomb.

If *mourning* means bowing one's head to pay the price that the Almighty has put on our salvation, then the world's answer is to throw back its head in defiance and cry up to that God, "I should mourn? Look! My body is whole; I am complete! Why, even an animal takes his food and his fun where he finds it. Surely, I am more deserving than an animal."

And this is the world's golden moment. The communication of privileges! If an animal is privileged to act thusly, then surely the more gifted human being has the same privilege. Our greatest glory — to have the freedom and license of a dumb brute! We would reject our only triumph over animality, the triumph of intelligent mind and free will, and find some Hollywood-type lean-to among the outhouses of the world where to practice barnyard morality.

And that, my friends, is being merry!

Meanwhile, on God's side of all this, the human race did not have to wait very long to discover that from the beginning He was definitely serious about our *mourning*. He gave Adam and Eve a little mourning to do; they were to grit their teeth and keep away from that forbidden fruit. Well, they didn't quite believe Him; so about eighty thousand people will die between now and tomorrow at this time. Death came into the world, and now we can do our mourning in black arm-bands and widow's weeds. Our first parents did not quite believe Him, and now we can stand over hospital beds and mourn as we see our beloved ones in pain. In death and disease we mourn because Adam and Eve would not. And there is no comfort.

IN CASE that you have a last doubt as to how serious the Almighty is about the *mourning*, take out your rosary and look at the crucifix for a moment. He crushed out

the life of His own Son because His people would not bow their heads and pay the price. So the Christ can bow His head in death and mourn in their stead. And there is no comfort.

So let us bravely understand that the Master left us no little trick whereby to remove the teeth from that word *mourn*. Christ knew life, and His beatitudes are fool-proof. We simply must hitch up our belts and go back to the serious work of saving our souls and bettering our souls along the way, no matter how much mourning is involved.

Jorgensen was so right; it may be a bit of hell at times, but we prefer the bit to the whole thing. It means shouldering our obligation of giving the Almighty the adoration He wants on a Sunday; it means our Friday abstinence, thanking our Master for dying for us on that day; our charity to our neighbor, because he is the poor wandering Christ; our justice in business toward our neighbor, because we believe he is the living image of that Master, and we would not want to get caught trying to cheat Christ; our obligations to wife or husband or children because God gave their souls and their bodies into our keeping.

And what shall it mean for us? Blessed are they that mourn for they shall be comforted. Truly, as we have seen, our Lord is very serious about our accepting this mourning, but He is just as serious about our being comforted.

And in this life, too.

Perhaps the greatest earthly reward is a thing called peace of mind. Oh, we know it is a phrase that slips in and out of our consciousness as we so often hear it in sermons, or find it in our reading. But it is no little thing. Criminals have broken down on the gallows and confessed their guilt because they feared to meet their Maker without it. Millionaires have taken their lives because all their money and power could not buy a little thing called peace of mind. Many a wife, many a husband has given up insistence on practicing birth prevention because, in destroying their partner's peace of mind, they found that they were destroying their own home, their own happiness — let's say, their own peace of mind.

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The psychiatrists tell us, and so rightly, that a feeling of insecurity is at the root of many mental ills and unstable personalities. From the cradle to the grave, we need a sense of security, whether it be a child who has lost his mother in a large department store, the grown man hopelessly caught in a Wall Street crash, the family seeing through tears the empty chair of their breadwinner. And if all this be true in the physical world of money and food and health, how much more true is it in the spiritual world where we poor mortals shrink from the thought of an eternity that could find both soul and body forever cast into hell!

So, one last handshake with Jorgensen. Yes, life can be a bit of hell

at times, as the saying goes, but we always know that we are walking through hell for a while, not walking toward it to be forever encompassed by it. If the mourning were easy, the Master would not have honored it with a beatitude; so we keep remembering that the mourning can last no longer than these fingers can last, for all flesh must die, and then, if we have mourned with Christ, we shall rejoice with Christ, and let Him tell us what that means.

We go back through the centuries and take our places with His apostles in the old supper room. The Master has risen and for a moment looks out over our bowed heads. Well does He know our poor weak human hearts, and know, too, what this mourning will mean in each of our lives. And what does He say? He is satisfied merely to rephrase this beatitude we have been thinking of.

"Now indeed you have sorrow, but I will see you again, and your heart will rejoice; and your joy no man shall take from you."

There, indeed, is security for you, my friend, and the One Who spoke these words would go out in a few hours and die with them on His sacred lips. And He would rise from the dead, and He would forever set the seal of the Godhead on that promise:

"I will see you again, and your heart will rejoice; and your joy no man shall take from you."

For such eternal comforting let us mourn awhile.

Problems of Professional People

A Profession As a Legacy

PROBLEM: I am a lawyer and have attained prominence and success in my profession. I have only one son, now fourteen years old, and I am wondering to what extent I may induce him to follow me in the legal profession. It would make me very happy if he would do so, for I feel that he has the qualifications of a good lawyer. He is also a devout boy, and it is possible that he would like to be a priest. Can you suggest the proper course for me to follow in this matter?

SOLUTION: The attitude of our correspondent represents the mentality of many a successful man in a profession or some form of business. Such a man, if he has a son, would like to have the boy follow him in his career. But he also realizes — or should realize — that there is a moral problem involved, the extent of his right to influence his son in the choice of his career.

The fundamental principle laid down by Catholic theologians in this matter is that every individual has the right to select the particular career that he wishes to follow. The Church is especially emphatic in upholding this personal right when there is question of a young person who desires to enter the religious life or the priesthood; for a religious or priestly vocation is a special call from God, and hence all human considerations must yield to the important question whether or not God is calling this boy or girl to His special service. Accordingly, it would be very wrong

for a parent to interfere unduly in the matter of a consecrated vocation, either by trying to induce a young person who gives no signs of a vocation to become a priest or a religious, or by trying to induce a boy or girl who aspires to the altar or the cloister to remain in the world. Similarly, the decision as to entering the married state or remaining single should be left to each individual. The choice of a life partner in marriage is also a personal affair, although parents can and should express disapproval if the choice of their son or daughter is unwise — especially if the young person wishes to enter a mixed marriage.

But, even abstracting from these fundamental choices as to how one's life is to be spent, and considering only the selection of a particular type of life-work in the world, parents should be most considerate of the particular abilities and inclinations of their sons and daughters. The lawyer's son may wish to be a doctor and the doctor's son may wish to be a lawyer; and if the choice of a career seems quite firm and definite — at least after the young person reaches the age of sixteen or eighteen — it is ordinarily the proper course for the parents to accede to the young person's desires. This principle applies to girls as well as to boys. There are many girls who aspire to a professional career, as teachers, doctors, social workers, airplane hostesses, etc., and the parents of these girls will generally follow the better course if they encourage and aid them toward the career

of their choice. Even when a youth is inclined toward some form of work that requires considerable physical labor, such as the life of a farmer or a mechanic, his parents, while they may be desirous that he choose a "white-collar job," should ordinarily cooperate with his wishes.

On the other hand, a moderate measure of persuasion on the part of a parent to influence the decision of a son or a daughter would not be sinful. For example, if a lawyer knows that his son aspires to a career in the world but has not yet made up his mind as to a particular choice, he could point out to the boy that he himself could give him an excellent start in life as a lawyer and in the course of time could provide him with a good library and a considerable number of clients, etc. If the lawyer realizes that his son actually has a

lurking desire to embrace the legal profession but is somewhat hesitant because of the long course of studies it requires, he could impress him with the principle that all success in life demands effort, and encourage him with the thought that if others can succeed in completing the course of studies he should be able to do so also.

The best way for a professional man to influence his son to look with favor on his profession is to fulfil the obligations of his profession diligently and honestly. The boy will then be induced to admire his father's career and may very readily be persuaded to follow in his footsteps.

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FIFTEEN MINUTES

A recent issue of *Action Now*, the sodality magazine, features a plea which the chairman of the Eucharistic committee of a college sodality made to her sister-students for greater fidelity in making visits to the Blessed Sacrament.

With slight changes, that would take different environments into account, the plea could be made effectively off the campus as well as on it.

"What," asks the student leader, "is 15 minutes? A quarter of an hour, a 96th part of a day, the time it takes to smoke a cigaret or two, to play a hand of bridge, to have a coke. It seems like an unimportant fragment of a day, yet this small moment of time can have great moment in eternity, if we use it properly. This is an appeal to give up that cigaret, that hand of bridge, that coke, and give that 15 minutes, that 96th part of a day to the Eucharistic Heart of Christ, to spend that quarter-hour before the Blessed Sacrament in reparation for the sins of men.

"One look at the world today is enough to make the need for reparation obvious. Immorality, dishonesty, injustice, atheism are not only condoned; they are considered legitimate, necessary, fashionable. Someone has to make repairs for these insults hurled in the face of God by His creatures.

"Perhaps God is waiting for you to make this small sacrifice before He lifts the horrible scourge of war and worry from the earth."

Davenport Catholic Messenger

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The trouble with people who drink like fish is — they don't drink what fish drink.
— *People Magazine*

Program for Widows

An analysis of some of the dangers and temptations on the one hand, and obligations and opportunities on the other, that must be faced by widows.

DONALD F. MILLER, C.S.S.R.

ONE of the most difficult adjustments that any human being is ever called upon to make is that of the good wife, not yet far advanced in years, whose beloved husband is taken from her by death. At the same time it may be said that far too little has been written to help such widows face their new problems courageously, and build up attitudes and habits that will save them from self-pity and bring them a measure of peace.

In September of 1957, Pope Pius XII delivered a magnificent instruction for widows to the World Union of Family Organizations. This instruction will surely be the basis and beginning of many more practical and spiritual treatises for widows, just as it is for the practical thoughts that are set down here. These should be of value, not only to those who are widows as of now, but to all wives, who, without undue panic or horror, should prudently make themselves aware that one day, in the

providence of God, the problems of widowhood may be theirs.

The essential psychological factor that makes young or middle-aged widowhood a great trial is the pattern of dependence between husband and wife that is set up by a successful marriage. The pattern applies to both husband and wife, but more completely to the latter. The wife ordinarily depends on the husband for all the material things she needs for herself personally and for her home; she depends on him for companionship, sympathy, encouragement, love; she depends on him for protection from the world.

It is natural, then, that if the husband is suddenly or even after an extended illness taken by death, there will be not only the usual sense of shock and bereavement, but a feeling that, in the loss of the one on whom she depended so much, the whole world has collapsed around her.

It is for this reason that many widows never seem to adjust themselves to what God has decreed. Instead they either fall into a continu-

ing state of self-pity that makes them a trial to all who know them, or rather frantically and foolishly and sometimes even immorally seek compensations for what they have lost.

Pope Pius XII described these dangers well. "Some widows," he said, "abandon themselves to a kind of passive resignation. They lose interest in life and refuse to come out of themselves. Others, on the contrary, try to forget; they create excuses for themselves which dispense them from facing their real responsibilities in a loyal and courageous manner."

A well thought out and actively undertaken program will prevent such tragic happenings. The program will include: 1. A right and reasonable period of mourning. 2. Strong measures to adjust to loneliness. 3. Readiness for special temptations. 4. The adoption of a right attitude toward possible re-marriage.

1. REASONABLE MOURNING

GRIEF over the loss of one dearly beloved is the most natural and spontaneous thing in the world. Such grief causes irresistible tears, just as Christ Himself wept over the death of His friend Lazarus and in sympathy with the tears of the sisters of the dead man, even though He knew that He would raise Lazarus from the grave. There is nothing ignoble about such tears. They draw forth the sincere sympathy of all the relatives and friends of the one bereaved.

Civilized society has sanctioned the custom of one's manifesting the natural grief over the loss of a loved one by a reasonable period of mourning. During that time the bereaved person withdraws from the activities of the world. Relatives and friends do everything possible to bring what comfort and relief they can. Gradually they hope to see the passage of time and their own consoling words and actions take much of the sting out of the first acute pangs of sorrow.

There are three things that can make a widow's grief unreasonable, and the normal period of mourning powerless to heal or at least soothe the wound that has been received.

The first is the failure to apply the principles of faith and hope in God to the inescapable sorrow that is being experienced. In its worst form, this manifests itself in sullen bitterness against God. In less extreme forms it is present when the widow simply refuses to think of her sorrow in relation to the providence of God, the sufferings of Christ and His Mother, and the revealed value of suffering for the welfare of the soul of the departed and as atonement for her own sins and the sins of the world.

Grief becomes bearable only in so far as these basic truths are pondered. The widow must force herself to make acts of faith in God's providence, that is, in the fundamental truth that God permits nothing to happen without a reason that

will be known in eternity, even though what happens seems unreasonable in time. She must cultivate a strong hope that she will see her husband again, and in that hope do everything possible to bring relief to her husband, who may be suffering in purgatory.

She must, moreover, think of her own suffering as light in comparison with that of her Saviour on the cross, and of His Mother standing beneath it as He died.

Finally, she must recognize the spiritual value of suffering. If she has ever committed a mortal sin in her life, or even a deliberate venial sin, she must accept her bereavement as a far lesser punishment than her sin actually deserved. She should also think of the words of Mary to the children at Fatima, to the effect that many souls who are rushing headlong toward hell can be saved only by the patient acceptance of God-sent suffering on the part of Christians still living in the world.

These spiritual convictions are absolutely basic. Without them, no other measures for relieving grief will prevent self-pity or lasting bitterness against God.

2. ADJUSTMENT TO LONELINESS

THE special kind of loneliness experienced by a wife who has lost a good husband clearly calls for a definite program which, while it will not stifle all loneliness, will make it fruitful and meritorious. The program must have three distinct parts.

a. The first is a vigorous determination to keep herself busy at some useful work.

In case she has children who are still going to school, this part of the program will ordinarily be easily provided for. Though it is a sad thing, from one angle, for growing children to be left fatherless, from another angle it is a blessing for the widow to have pressing tasks at hand that must be done. In a way she should feel that God has a very special confidence in her. He has made it clear that she has the ability and strength and grace to be both a father and mother to her children. He wants her to apply herself to this task with undoubting confidence that He will be at her side with ready help for all her needs.

This is true even in the case where economic pressures make it necessary for the wife to get a job in order to support the children. Sometimes in very remarkable ways solutions will be found to the difficult problem of keeping up the home and holding down a job, if the widow places herself entirely in God's hands.

Even when there are no children, or when the children have grown up and left the home, the widow should, within a reasonable time, look for some regular work to do. This can take the form of a commercial job, or, if she is well off, work for a religious or charitable organization. There are all sorts of openings for this sort of thing. It cannot be stressed too strongly that she should not give herself up to an

idle life, in which her grief will become more intense and profitless as the years roll by.

b. The second part of the necessary program for assuaging loneliness is the leading of an active spiritual life. If at all possible in conformity with her other duties, this should mean frequent and, at best, daily Mass and Communion. It should mean willing participation in the affairs of her parish, both spiritual and temporal. The widow who drifts away from God and from spiritual activities, instead of drawing closer to God as a result of her loss, gives sad proof that she never possessed a very genuine religion. The only real cure for loneliness, and this applies to many an unhappy wife as well as to widows who had been happy wives, is to be found in a life of true friendship with Jesus Christ.

c. The third part of the program necessary for lonely widows is a reasonable amount of recreation. It sometimes happens that widows adopt and thrust upon all who know them an attitude represented by the words: "I shall never enjoy myself again." They spoil social gatherings by their complaints and gloominess; they resent anybody who suggests that they do something that might relax them for a little while.

After a reasonable period of mourning, during which it is proper to avoid gaiety and pleasure-seeking, a widow, like everybody else, needs recreation and relaxation. This can take the form of a trip now and then, of pleasant participation in social and family gatherings, and of at-

tending decent public entertainments. Refusing participation in all such things for an indefinite period can only warp the character of anyone.

3. READINESS FOR SPECIAL TEMPTATIONS

THERE are two special kinds of temptation that widows must face as a result of the bereavement they have suffered. They have been hinted at in all that has been said here previously; but they should be analyzed directly and in detail.

The first is the temptation to be and to remain resentful against God. It is understandable that in the first wave of grief, a widow may have a very difficult time resisting thoughts of bitterness against God. But when the first shock is over, and there has been time to think and meditate and pray, there is no excuse for a Christian's refusing to say from her heart: "Thy will be done, O God." There is no excuse for her giving to others the impression, by her continuing complaints and gloomy attitude, even months after the loss of her husband, that she holds it against God that He did so cruel a thing to her. Above all, for a widow to stay away from the sacraments and to do little praying is to multiply her miseries and to deprive herself of any real hope of relief.

Therefore, from the first moment in which she is able to think calmly after the shock of bereavement, every widow must brace herself to resist these temptations: 1) to speak as if God had been cruel and unjust to her; 2) to act, by moping and complaining, as if God had made life so

miserable for her that she would never smile again; 3) to turn her back on the very God who died on a cross for her redemption and eternal happiness, by giving up regular practices of religion.

The second is a temptation that may very well flow from her giving in to the first. It is the temptation to seek comfort and compensation for the loss she has experienced in sinful associations with men. This is the age-old outgrowth of self-pity which eventually could make a widow say: "I have a right to some happiness; I have a right to look for and accept love, even though it be sinful love."

As will be stated, below, it is not wrong for a widow to consider the possibility of remarriage, and after an appropriate and decent period of mourning, to take up lawful company-keeping as a possible preparation for a second marriage. But two things are forbidden, and they must be mentioned because they constitute all too common temptations.

One is to accept the attentions of, and to enter into steady company-keeping with, a man who is validly married but divorced or separated from his wife. (We hardly need mention the terrible evil of accepting attentions from any man who is married and living with his wife.) There is a special attraction between lonely people. A divorced man is lonely and a widow is lonely, and if the widow is not stoutly prepared to avoid sin at any cost, and ready to flee from the least occasion, she may

succumb to a close friendship that can be an occasion only of infidelity to God and even of the loss of her soul.

The other evil is that of entering into friendship with anyone without the strictest observance of the rules of modesty and chastity. This has to be mentioned because temptations to unchastity, which anyone may experience, are always made stronger by loneliness. Loneliness makes one long for sympathy and affection. A widow who receives such sympathy and affection will find that she must draw on special resources of grace and will power not to permit the signs of affection to go too far, that is, into the realm of sin.

4. ATTITUDES TOWARD REMARRIAGE

THREE different attitudes may be adopted by a widow in this regard. They may be called 1) the spiritually perfect attitude; 2) the less perfect but not wrong attitude; 3) the spiritually imperfect attitude.

The spiritually perfect attitude is that by which a widow decides, with due deliberation and perfect freedom, that she will not marry again.

St. Paul expresses the perfection of this attitude in the words: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty. Let her marry to whom she will: but only in the Lord. *But more blessed shall she be, if she so remain*, according to my counsel." (1 Corinthians, 7:39-40)

Pope Pius XII spoke at greater length on the same theme in his address to Family Organizations con-

cerning widows. "Although the Church does not condemn remarriage, she shows her predilection for souls who wish to remain faithful to their spouse and to the perfect symbolism of the sacrament of marriage. She rejoices when she sees the spiritual riches being cultivated which are proper to this state. The first of these, it seems to us, is a strong conviction that, far from destroying the bonds of human and supernatural love which are contracted in marriage, death can perfect them and strengthen them."

The widow, therefore, who wants to do the most perfect thing in the eyes of God, will dedicate the rest of her life to the service of God without remarriage. This will be impossible unless she adopt a genuinely spiritual and supernatural way of living. In due time, however, it is even possible for such widows to make a perfect vow of chastity, and thus add immeasurably to the merit they are amassing for heaven.

The less perfect, but by no means wrong or condemned attitude of a widow toward remarriage is that whereby she does not make a final decision that she will never remarry, but neither does she set her mind on finding another husband. She leaves the future open, meanwhile living up to the program outlined here in every detail. She adopts the attitude that if, some years after the death of her husband, an opportunity for a good, holy marriage should present itself, she would then make her decision with the advice of a good confessor.

The important point is that she does not center all her thoughts and

anticipations on another marriage. She leaves the possibility of that in the hands of Providence, determined to be a good widow, even if she never becomes a remarried widow.

This openmindedness toward possible future marriage can in the course of time be replaced with a resolve not to marry for the love of God and in spiritual fidelity to her first husband. When such a decision is made, it should be accompanied by a complete dedication of her life to God, backed up by a definite and detailed spiritual program for daily living.

The imperfect attitude toward remarriage is that of the widow who, almost before a decent period of mourning for her husband has passed, makes it obvious to everybody that her main desire is to find another man who will marry her. We call this imperfect because it usually leads to neglect of primary duties, such as caring for the children who are dependent on her; it drives her into the path of many temptations, not the least of which is that of entering an invalid marriage; and it deprives her of all peace of mind when it turns out that she cannot quickly fulfill her desire. If remarriage is to be thought about at all by a widow, it should be thought about merely as a possibility in the sense described above.

CONCLUSION

POPE PIUS XII ends his instruction for widows on a beautiful note. He speaks of them as having a special vocation in the world. "The widow," he says, "has a special mes-

sage for those about her. She lives more by faith, who through sorrow has won access to a more serene and supernatural world . . . to those who are too self-enclosed or withdrawn into themselves and have not yet discovered the full meaning of conjugal love, she will teach purification, necessary detachment and the unwavering fidelity that love requires.

"In regard to other widows, she will feel herself bound in a special way to help them fulfill their sacrifice and understand its significance. . . . For all, she will be one whose

silent and tactful charity hastens to render service with a word or a gesture wherever a more pressing need or a greater sorrow shows itself.

"In her family or professional relationships, or with her friends, she will introduce the distinctive note that characterizes her apostolate: the testimony of her faithfulness to a beloved memory, and of her having found in this faithfulness and the renunciations it involves a more profound, more stable, more luminous happiness than that which she had to renounce."

ANYTHING WRONG?

The small boy finished his confession in the cathedral at Portland, Maine, by saying: "I called the bishop a nigger." James A. Healy, Bishop of Portland, who always took his regular turn in the box, lifted the curtain and said gently: "Take a good look at your bishop. Is there anything wrong with being a nigger?"

The only American-born Negro ever to rise to the episcopacy, James Healey was the oldest of ten children born of the marriage — canonically valid but a violation of state law — of a Georgia planter from Ireland and a mulatto slave girl. Two of Healy's brothers followed him into the priesthood (one served as Jesuit rector of Georgetown) and two sisters served as nuns. Miscegenation often works beautifully.

Information

A LIVING PRAYER

The entire life of man, a pilgrim in this world, should tend toward God, and all human acts should, in the final analysis, be a worship of God in Christ Jesus and through Christ Jesus. Thus the daily offering of works is already, in itself, worship rendered to the Lord. It is a prayer which dedicates the first fruits of the day and sanctifies it.

But when this offering is lived, when it consciously encourages people to accomplish things better and endure sacrifice better, then all life becomes the worship of God. It becomes the "living prayer" to which the saints allude, and which the apostle commended to the faithful when he wrote: "Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

Pius XII, The Pope Speaks

Opportunity

for Catholics

Sometimes individual Catholics wonder, "What can I do to help my non-Catholic friends and neighbors and relatives find their way to the truth of the Catholic faith and into the secure shelter of the Catholic Church?" Here is something that every Catholic, without exception, can do to help the "other sheep" enter the one, true fold of Christ.

ON JANUARY 18, each year, the Catholic Church celebrates the feast of the Chair of St. Peter at Rome. This feast commemorates the primacy and supremacy of the Prince of the Apostles to whom the Lord said: "Thou art Peter, and upon this rock I will build My Church." This feast also is an expression of the Catholic belief in the authority and supremacy of the pope as vicar of Christ.

On January 25 the Church celebrates the feast of the Conversion of St. Paul, who, after being struck down on the road to Damascus, became God's firebrand in spreading the faith throughout the world of his day. St. Paul's conversion was a mystery and a miracle — a foreshadowing of the favor of God's grace given to the persons who enter the Catholic Church as converts. St. Paul's

work as an apostle carrying the message of the Gospel to the Gentiles can serve as an example and an inspiration to all Catholics, even today, to work for the extension of God's kingdom on earth.

The two feasts we have mentioned mark the beginning and the conclusion of the Chair of Unity Octave, an annual crusade of prayer for religious unity. This octave, or eight days of prayer, was begun in 1908, under the direction of Father Paul James Francis, S.A., founder of the Society of the Atonement, Graymoor, New York. As a Catholic devotion it had a very unusual beginning: it was begun under Anglican auspices. But some months after its beginning, Father Paul and his small group of followers, struck by divine grace on their own Damascus road, entered the

Catholic Church at Graymoor, on October 30, 1909.

Church authorities were quick to approve the octave of prayer when Father Paul sought their blessing. Archbishop John Farley of New York and Archbishop D. Falconio, O.F.M., the apostolic delegate, gladly gave their approval to the movement. Then on December 27, 1909, less than two months after Father Paul's entrance into the Church, St. Pius X blessed the Graymoor founder, his Society of the Atonement and his special prayer crusade: The Chair of Unity Octave.

The Chair of Unity Octave should be a time of special prayer for all Catholics: in parish groups and as individuals. Conscious of the precious gift of faith and desirous, as they should be, of serving as helpers in the work of saving the souls of others, Catholics should be truly enthusiastic in taking part in this crusade of prayer.

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FOR the benefit of persons who may not be able to say these prayers with a parish group during the days of this octave, we offer herewith a list of the intentions for which the prayers are to be offered on each day, and also the approved prayers which are to be said by the faithful on each day of the octave.

JANUARY 18: For the return of all "other sheep" to the one fold entrusted by Christ to St. Peter and his successors.

JANUARY 19: The return of all the separated oriental churches to the

authority of the Holy See. All the oriental churches called "orthodox" have abandoned the authority of the popes, even though most of them have retained the true doctrine and teaching of Christ in other things.

JANUARY 20: The submission of Anglicans to the authority of the Vicar of Christ. One by one Anglicans, both ministers and lay people, continue to find their way into the true Church. But the remainder are torn by doubts, uncertain as to whether they should be "high" or "low," or if one or the other, uneasy at the thought that so many of their co-religionists are bitterly opposed to their "highness" or "lowness," which words mark a difference concerning essential teachings of Christ. They all need the unity, certainty and unchangeableness of Christ's true Church.

JANUARY 21: That the Lutherans and all other Protestants of continental Europe, may find their way back to the one holy Church that their forefathers abandoned. Europe needs the faith more than ever before, to ward off Communism, anarchy, godlessness. Only the true faith will meet the challenge.

JANUARY 22: That Christians in America may become one in communion with the Chair of St. Peter. America could be the greatest Christian country of the world, the hope of all future civilization, if all its Christians were one, as Christ wanted His followers to be one; if the indifferent Christians, and the anti-Christians, the misguided Christians

could be brought to accept the whole Christ.

JANUARY 23: The return to the sacraments of all lapsed Catholics. Only God knows how many of these there are, through mixed marriage, poor home conditions, secular and pagan education, through pride and concupiscence.

JANUARY 24: The conversion of the Jews. This petition offers the remedy for all non-Christian anti-Semitism.

JANUARY 25: The missionary conquest of the world for Christ.

The prayer that should be recited daily for the intentions of the octave is this:

Antiphon: "That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me."

Versicle: I say unto thee that thou art Peter.

Response: And upon this rock I will build My Church.

Prayer: O Lord Jesus Christ, who saidst unto Thine apostles: peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

IF YOU WILL!

St. Thomas Aquinas was once asked by his sister what she must do in order to be saved. Without a moment's reflection he replied: "You can be saved if you will." She begged him to explain his meaning and he replied: "If you have the will, you can abandon the vanities of the world, you can avoid evil, you can do good. If you have the will, you can be chaste, patient and gentle. If you have the will, you can do God's will in all things. If you have the will, you can increase God's grace within you, and, by means of sanctifying grace, you can be saved."

Catholic Quote

CLOSE TO GOD

The most important person on earth is a mother. She cannot claim the honor of having built Notre Dame Cathedral. She need not. She has built something more magnificent than any cathedral — a dwelling for an immortal soul, the tiny perfection of her baby's body. . . .

The angels have not been blessed with such a grace. They cannot share in God's creative miracle to bring new saints to heaven. Only a human mother can. Mothers are closer to God the Creator than any other creatures. God joins forces with mothers in performing this act of creation. . . .

What on God's good earth is more glorious than this: to be a mother?

Joseph Cardinal Mindszenty.



Thoughts for the Shut-in

The Pope Speaks

Leonard F. Hyland, C.S.S.R.

THIS month we turn over our column to our late Holy Father, Pope Pius XII. In a recent address to a group of invalids (who had been brought to the Vatican for an audience), he spoke eloquently of the shut-ins' vocation:

JESUS IS NEAR YOU

You are not alone. In fact, Jesus Himself, who has promised to dwell in every soul that keeps His word as if it were His own house, can be present in you, can live and work in you. For this reason, do the will of God, beloved sons and daughters. Who is better able to carry it out completely and with the greatest simplicity than you? You are not asked to act; you are asked to accept — always serenely, and even joyfully, if that is possible.

This acceptance of your state is the fulfillment of God's will in you. With it, the promised reward is already assured: Jesus is with you, Jesus is in you. Even when you are left all alone, even during the night when you cannot sleep and you are afraid to disturb the rest of others, Jesus is near you.

Learn to hear His voice, all the more perceptible the greater the silence. Learn to speak to Him. You will feel and see how good the Lord is: "Taste and see how gracious is the Lord." (Ps. 33:9) And you

will become more and more aware of being mysterious, yet living tabernacles of Him; little by little the beats of your heart will be mingled with and become a part of the beats of His. And right here on earth — in what seems to be the squalid loneliness of your room — you will enjoy a kind of foretaste of the joy of heaven.

YOU HAVE AN APOSTOLATE

You are not useless. The world of the spirit exists alongside the material world; within men's bodies dwell their souls, the substantial forms of the bodies, and, as a result of the love of God, these souls have been made to share in His very life.

Who can describe the mysterious relationships between souls? Who will ever fully penetrate the indescribable mystery of the communion of saints?

You cannot talk very much; but what an apostolate you can carry out, and what fruits of salvation and of sanctification you can help bring to life and maturity in the souls of others with your example!

Those who come to visit you will not hear many words, but they will see; they will see your tireless efforts to remain submissive to the will of God; they will see your peace and serenity and they will discover that these are waters which flow from the fountains of Jesus our Saviour. They will see the smile on your lips, a constant and deliberate smile. And the tears which often you cannot avoid will pour forth from your eyes and will seem

to be pearls; they will seem to be the dew that falls on the desert of the world and makes it blossom forth.

His passion — and, as a result, the redemption — must be “completed” by our suffering.

THE OFFERING OF YOUR SUFFERING

And what can We say of your suffering? Jesus, who came into the world to redeem men — that is, to give them life and to give it in abundance — willed to have this come about by means of His passion. But

So you are not useless, beloved sons and daughters. The supernatural offering up of your suffering can help to preserve the innocence of many, to call many others who have gone astray back to the right path, to bring light to those in doubt, to bring back peace to many in anguish.

VANDALISM — TWO KINDS!

Vandalism is difficult to explain. It is a disease of youth; it is normally the outcome of immaturity. Perhaps this may account for the higher incidence of gross vandalism in the New World than in the Old. The average man cannot fathom how the destruction of an object that contains no threat to the vandal, that may have no more use to its owner or to the public than the pleasure its beauty and workmanship afford, gives any sort of satisfaction. Yet, judging by the lengths to which vandals are prepared to go, and the risks they are prepared to take, their warped minds must find some delight in wantonness.

It is a simple fact, however, that what is cherished is appreciated either for its worth or for what it means to others — for man may respect another's reverence for an object without sharing it himself. This is the urbanity and tolerance of civilized men. It is a sign of maturity, a fruit of education, and is a quality which civic leaders do well to foster, just as vandalism is an evil which a community does well to eradicate.

There is another type of vandalism which is the special concern of the members of the Holy Name Society, and against which the Society has pledged itself from its foundation, to wage unceasing war. This is the vandalism which displays itself in the blasphemous or grossly irreverent use of the sacred name of Jesus. As in the case of ordinary vandalism, it is difficult to understand what satisfaction men can derive from invoking the name that is above all names. It also is a sign of spiritual and mental immaturity, and, at its worst, it may spring from a heart that hates the Son of God. . . .

*Holy Name Monthly
Melbourne, Australia*

FUEL FOR THE FIRE

True love of God burns best on the embers of self. The decision must be made: God or self. You cannot claim to love God perfectly if you share or divide this love with self-love. God is so great and lovable that even the completely dedicated heart cannot love Him sufficiently. Much less can a heart that divides its love.

Franciscan Message

Hospital Costs:

Are They Too High?

Here is the hospital's side of the story
of why your hospital bills are so high.

JAMES J. HIGGINS, C.S.S.R.

"I COULD have stayed at the best hotel for less," is the comment you sometimes hear from a recently discharged patient. "And the meals would have been better."

This wilted witticism about hospital costs is likely to make hospital officials boil till you could sterilize a lancet with their looks. And it is a just anger. For such remarks reflect a shameful ignorance on the part of the public about the hospitals, their financial situation, their heroic, often frustrated, attempts to keep costs down and within the reach of all. In short, the remark reflects my own ignorance before I went to the hospital administrators to be filled in on their side of the story of why your hospital bill is so high.

The matter of complaints about hospital service we can take up later. And the kind of hospital we are con-

cerned with is the voluntary, non-profit, general hospital, dependent for its income on patients' fees and private charity. This is the kind you most probably mean when you say hospital, and in the field of short-term, general medical and surgical care, this type of hospital is the one that carries most of the burden. In one year, this type of hospital will handle 90% of the patients admitted to all hospitals.

HOSPITALS AND HOTELS

FIRST of all, you cannot justly compare a hospital with a hotel. Both words come from the same root; both are buildings with beds for the accommodation of human beings. But as Lucy Freeman put it, in her pamphlet, *It's Your Hospital and Your Life*, (Public Affairs pamphlet no. 187): "Your hospital is a hotel where you get twenty-four hours of personal attention. It is a

restaurant where you get the kind of food suited to your special needs. It is in the laundry business: bed linens may need to be changed one or more times daily. It is a stand-by power plant that can go into action in case emergency lighting is needed." It is also a pharmacy, a laboratory. And it is an educational institution where almost 90% of the registered nurses are trained and educated.

There are other costs, too, that have to be carried by your hospital bill. Consider them and you will see further why you cannot expect the hospital's bill to be the same as the hotel's. For instance, maintenance work, plumbing, painting, repairs, often have to be done at night or on Sundays in the operating areas so that these rooms will be ready for their life-saving functions without delay. This means overtime pay. This means higher costs.

Or take the clerical work, the record keeping. To compile a medical history takes training and great care. If a hotel registers two John Smiths the worst that can happen would be a mix-up on phone calls and mail. If a hospital has two people of the same name, with different medical histories, serious trouble could arise if, for instance, the wrong diet, or wrong medicine is administered, or the wrong type of blood given. To avoid this takes double checking. This requires more personnel, and means added costs. (For these two illustrations, I am indebted to a Boston reporter, Ian Menzies, who wrote a fine series on hospital costs in the *Boston Globe* earlier this year.)

January, 1959

NON-PAYING PATIENTS

THE amount of your hospital bill is also sent spiralling by another factor, delicate to mention, but difficult to deny. It is the fact that many people cannot pay the full cost of their hospital care. The governor of Kentucky appointed a commission to study the matter of medical care for the indigent and their report can serve us as a guide in their field.

As the report states, there are different types of indigent persons. There are those who are dependent on public assistance for the basic necessities, food, clothing and shelter, as well as medical care, should that need arise. There are those also, termed medically indigent, who can meet their bills for food, clothing and shelter, but who would be overwhelmed and bankrupted if faced with need for prolonged medical care, hospitalization or serious surgical attention.

Most families, the report finds, are in this class, medically indigent, at least potentially. They must then depend on the free services of physicians and hospitals. Like the physicians, the hospitals do a great deal of charity work. ("It is a rare non-profit hospital that does not have at least 10% of its beds occupied by patients who cannot afford to pay the bill. In many hospitals the proportion is higher." Richard Carter, in *Coronet*, May 1958)

In order to avoid or minimize deficits the hospitals have to pass the care of those who cannot pay on to those who can. That this is not a desirable arrangement is conceded,

and the hospital administrators would welcome a more equitable solution, a matter we shall take up again in our conclusions.

NURSING SCHOOLS

YET another cause of higher hospital costs is the expense connected with maintaining a nursing school. St. Joseph's Hospital, Lexington, Kentucky, a 260-bed hospital with a nursing school training 80 students, found, after an extensive cost-analysis, that the school cost the hospital over 100 thousand dollars a year over student tuition and services rendered. This meant that the hospital was contributing 35 hundred dollars for the three-year education of each nurse. The modern hospital has many wonderful machines but none that can manufacture legitimate money. So it has to pass on at least some of the cost of the nursing school to those who can pay.

In hospital management, as Donald Ford, a hospital administrator explained to me, cost of depreciation can not be funded. This means that the hospital can, indeed, write off each year a certain sum as the amount its buildings and machines have depreciated. But the hospital cannot set aside that sum in cash for future building or repair or purchase of new equipment. It cannot because it has not the money. The machines did not make a profit, possibly did not pay for themselves. This touches our problem in this way. When the time comes when new machines are a *must*, when new buildings or repairs can be no longer stalled off,

the cost of these has to be met by frantic searches for new capital. One source that must, however reluctantly, be touched, is the solvent patient. So hospital charges inch up another notch.

What we all fail to realize is that the hospital operates on a twenty-four-hour basis and is always geared for emergency. If the hospital could close up its emergency facilities at five in the evening, or close down on week ends, it could cut its costs considerably. This cut in costs would be reflected in the lower bill it could hand you at the end of your stay.

HOSPITAL EMPLOYEES

HOSPITALS, it should be remembered, used to struggle along with fewer and less well-paid employees. Those days are gone. Now the hospital must have two employees to each patient, so that the hospital is spending over 50% of your hospital bill before it has begun to pay for your food, your medical tests and care, the equipment involved.

Moreover, when you are sick, or your wife or children, or mother or father, you demand the best. It's part of our American higher-standard-of-living mentality. Actually, we demand a lot of "chrome," non-essential services, probably under the delusion that the comprehensive coverage will take care of all the costs. The insurance will, but the more the insurance company is pressed to take care of luxury items, the more the insurance company has to pay out. The more the company pays out the

more it has to take in. So very soon the insurance company will have to raise its rates, too.

Another point we should realize is that though hospital care costs more now than twenty years ago, it is much better and efficient care, too. You are on your feet and out of the hospital in about half the time the same operation or sickness would have taken only twenty years ago. The new techniques, new drugs, new machines have lessened the risk and speeded your return to health. Considering this truth, comparison of present day costs to the patient with costs of previous years is hardly a valid comparison or basis for reasonable complaint.

COMPLAINTS

WHAT about the complaints people make about the service and treatment accorded them in the hospital? What is the reason for these complaints?

Well, first of all, you come to the hospital in a complaining and rebellious mood very often. Your complaint may be really against divine providence, but you are going to take it out on those who, after all, are there to help you. This, of course, creates an unpleasant situation. For the hospital people are human, too, and have their own human and personal problems which they can not always shed with their street clothes. The nurse may have a sick husband suffering worse than you, or she may have a headache. The doctor may have been called out on emergency in the middle of the night and is suffering from lack of sleep.

They will do the best they possibly and humanly can, but the patient is shocked sometimes that his sickness or accident, for him the center of creation, is callously treated as all in another day's work.

Moreover, the patient who has been stricken with disease or suffered an accident is a worried human being. He is worried not only about his eventual recovery to full health. He is worried also about his family and what this hospitalization is going to do to them. Will he have to go heavily into debt, let the car go, mortgage his home, even lose it? These problems account for his irritability as much as his physical condition. And hospital personnel, by putting themselves in his place, will be stirred to sympathy and strengthened to patience. If they find they have no sympathy and patience, let them turn to some other work.

Hospital administrators are vibrantly alive to the fact that the personnel must treat the patient with all possible consideration. They acknowledge it as a bounden duty of their people, and the hospitals have regular programs for revitalizing this concept in the minds of their attendants. No doubt epochal victories are scored over impatience daily and by the dozen on the part of hospital attendants. Of these we do not hear, but only of their failures.

WEEKLY BILLS

ANOTHER point of criticism is that hospitals present weekly bills, or expect payment to be made at the time of the patient's discharge from the hospital. Or the hospital will ask that you make arrangements

for an extension of the time for payment. The policy of polite insistence on payment, or arrangement for payment, is a policy to which the hospitals have been driven, first of all by the public's refusal to budget for medical care, and secondly by the community's refusal to face the realities of what care for the indigent costs the hospital.

Experience has taught the hospital officials that after his discharge from the hospital the patient is only too willing to forget the hospital, including the charges left unpaid. When the matter of payment is presented the family sometimes goes grim-lipped, as if this were an unworthy way, indeed, for an institution dedicated to mercy and healing to act. But no one thinks it unworthy or improper for the hospital boiler-men, maintenance men, laundry women, clerks, as well as nurses and technicians, to ask for their salary on time and in full.

According to one finding the difference between what a hospital can collect and its total budget is almost 20%. If the hospital did not adopt a realistic approach to the collection of bills, dark looks and murmurs notwithstanding, it would soon be unable to collect 50%, the proportion of its costs that go for labor and therefore have to be met promptly and in full. This means the hospital would soon have to close, and the next time you needed the hospital you would beat desperately on doors that are closed and locked.

CONCLUSIONS

THE conclusions which seem to emerge are these. In regard to complaints about service and care,

the prescription will always be a daily, even hourly, rededication, on the part of the hospital personnel, to their high purpose.

To inject a personal observation here, many a hospital would do well to take a close and continuing look at the person who greets the visitor at the information desk. Such a person should be trained to politeness, even cheerfulness, or at least civility, and should be clearly instructed that it is no imposition on her, but her job, to answer questions.

On the part of the patient, what is needed is more reasonableness.

In the matter of costs, the hospital must be ever alert to the necessity of finding ways to cut costs. And the public must face its responsibilities. First, the individual family, must, if at all possible, budget for medical care. The American community must face up to the necessity of finding some more equitable way of providing medical care for the indigent. The present system is not just. The hospitals now are forced to pass the unpaid cost for the care of the indigent (a responsibility of the whole community) on to a *part* of the community (those who have been hospitalized). And this load is placed on this part of the community at a time when they themselves, the hospitalized, are least able to carry additional burdens, due to their own expenses for medical and surgical care, and their loss of earning power.

As Donald Ford, assistant administrator of St. Joseph's Hospital, Lexington, Kentucky, assured me, if governments, state, county and local,

would assume full responsibility for the hospitalization of their welfare patients, the hospitals would be helped immensely in keeping their rates in line.

"Experience has indicated," says the Health Insurance Council, "that comprehensive insurance plans are particularly vulnerable to pressures for luxury care, and other unnecessary patient services. Potentially this can inflate the cost of insurance beyond the reach of low and middle income groups." As a solution the Council recommends that deductible and co-insurance features be written into health insurance. The deductible is the initial cost of covered medical services which must be paid by the patient before reimbursement

commences. Under the co-insurance feature, the patient shares in the payment of the covered medical services, paying, for instance, twenty cents on each dollar. This would serve as a brake on demands for unnecessary services and enable the insurance companies to keep premiums at a reasonable level.

Yet another and final conclusion is this: if you feel moved by these lines to do something to help hospitals keep costs down, thus profiting the whole community, why not get in touch with your local hospital and volunteer your services for the several part-time jobs that can be done by unskilled people? This will help the hospital keep services up and keep costs down.

READY TO DIE

During one of the desperate battles on Guadalcanal, a Japanese grenade landed squarely among the three members of an American gun crew. But before the grenade exploded, one of the soldiers threw himself on top of it. Although he was nearly blown to pieces himself, he saved his companions from injury. When, almost miraculously it seemed, the horribly wounded boy had recovered, the chaplain asked him why he had made the sacrifice.

He replied, "Padre, I had gone to confession, and I knew I was ready to die. I didn't know about those other two boys."

Mary Immaculate

BUTTON, BUTTON!

"Can you take your warm coats off?" the kindergarten teacher asked her class.

"Yes, Miss Liddell," came the prompt answer.

"Can the bear take his warm coat off?"

"Oh, no, Miss Liddell," was the laughing response.

"Why not? Stephen, suppose you tell us why not."

"Well," Stephen said slowly, thinking hard, "because only God knows where it buttons."

Pageant

SIDEGLANCES

By the Bystander

**For Mothers Who
Dislike Children**

ONE very frank and revealing letter has come to us recently on the subject of large families, a subject that has been given considerable space in THE LIGUORIAN over the past year. This letter raises an objection against large families which, up to this time, has scarcely even been hinted at in all the material thus far published, either from our own pens, or from letters of our readers. It took a frank and very honest person to write the letter, and it may require a few sharp and straightforward words to give the answer. The letter is from a state in the far west, and this is what it says:

"I was very interested in the articles on why parents should want large families, and in the letters following them. However, none of the letters expressed my objection to having a large family; yet I can't believe I am alone in it. I do not want many children simply because I do not like children. We have had three; one died shortly after birth; the two living ones are aged 5 and 3. I honestly find their company both irritating and boring. The constant noise and confusion they make exasperate me, and the endless round of chores that are necessary for their

physical care frustrates me because they leave so little time for activities that give me pleasure.

"I feel guilty because I am happiest when they are finally asleep at night, and in order to alleviate this feeling, I make special efforts in their behalf, for example, taking them for picnics, arranging neighborhood parties for them, etc. But pushing them in a swing or reading *Peter Rabbit* to them thoroughly bores me. I want to be a good mother but I have the feeling that they will grow up sensing the fact that most of the time I wish they would just go away and leave me alone.

"As a convert, I took the advice of many wise people who said, 'You haven't lived until you have had children.' I feel I haven't lived since I have had children. Now the wise people say that the years when children are young are the hardest, but I know I will be just as impatient with them when they are in their teens as I am now.

"The pope says that, despite the burdens which large families bring, they ordinarily result in the healthiest state of mind and body for parents and children. Yet I cannot see how anything but an

unhealthy state of mind can come to a child born of a mother who dreads his advent. I worry about the harmful effect my attitude may have on our children. I truly wish I could enjoy them. I have resolved to do my best with the two I have, but I don't want any more. Is this a legitimate reason for limiting the size of one's family by rhythm? If it isn't, what help can you give one who wants to want a large family? . . . Mrs. N. N."

•

IF IT is true, as our correspondent says, that she is not alone in having this particular objection to a large family, then her state of mind calls for analysis and treatment that will be of help to many mothers. In the following words we directly address the mother who wrote the letter, but we have in mind all mothers who in any measure share her attitudes and her views, and all those in any walk of life who are unhappy for somewhat the same reason.

Dear mother of two: I write these lines to you with full realization that you need far more guidance and instruction than I can possibly provide in a letter not much longer than the one in which you state your dislike of children. Perhaps, however, I can prod you into thinking along certain lines that will eventually help you to build into your character a different and more correct attitude toward your job as a wife and mother than the one you express so frankly now.

If I may choose the one central idea of your letter that needs corrective comment and instruction, I shall say that it is your misguided notion of "enjoyment." All your complaints may be summed up in the one that you get little feeling of enjoyment out of many of the tasks involved in raising your children. On the contrary, you are bored and irritated by the confusion and disorder and noise they cause. When you are doing unpleasant things for the children, you are thinking of many pleasant and enjoyable things that you might be doing if it were not for the children. You don't want more children because you are convinced that every additional child will only multiply your present unhappiness and increase your inability to do the things you like to do.

Now let's analyze this whole notion of enjoyment in human life. There are really two kinds of enjoyment, and unless you grasp the difference between them, you will never find peace.

First of all, there is the enjoyment that comes from doing just exactly what we choose and like to do at any given moment. This can embrace a wide variety of occupations, both bad and good. There is the enjoyment that comes from committing sin, even though one knows it has to be paid for bitterly later on. There is the enjoyment we can find in lying around doing nothing, when we are supposed to be on the job,

such as a child experiences when he plays hooky from school. There is the enjoyment that some people find in spending hours at cocktail bars or drinking parties with their friends, to the neglect of their families, their business, and even their souls.

These are feelings of enjoyment in which the lower nature responds happily to our letting it have its way. However not all such feelings of enjoyment are wrong, or contrary to one's responsibilities. At the end of a busy day we can relax by going to a good show, listening to good music, playing a game of cards with friends, and like activities. In these cases the feelings of enjoyment are approved not only by the inclinations and appetites that they please, but also by reason, which recognizes their goodness and propriety.

There is a second and higher sense in which the word "enjoyment" can and should be used. We can say that we enjoy doing an important job, even though there are many things involved in doing the job that are unpleasant and burdensome. In this use of the word, we ignore what is unpleasant to the feelings and to fallen human nature, and concentrate on the mental and spiritual satisfaction that comes from the accomplishment of good.

Take an example out of the life of a priest like myself. One of my tasks as a priest is to hear confes-

sions. If I were to concentrate on the uncomfortableness of confessionals, on the boring effect of having to hear the same tales of sin over and over again, or the irritation sometimes humanly felt when persons come to confession ill-prepared, or unwilling to give up their sins, I would speak as you do about your job and say that I dislike hearing confessions. In a real sense, however, I can say that I like to hear confessions, so much so that I would never turn down anybody asking to make a confession, and would never try to escape the periods set aside for confessions in a priest's life. That is because I am so deeply convinced of the immeasurable good for souls that is done through the hearing of confessions.

When you hear mothers talk about how they love children and love their work of raising their children, you may be very sure that they do not mean that they love the quarrelling their children sometimes get into, that they love the noise and confusion they often cause, that they love every one of the million chores involved in raising children. You may be sure that they too could think of more pleasant things to do than washing and ironing, putting a stop to quarrels, making up games for children, etc. But they have their eyes fixed on a magnificent eternal goal toward which they are working: to make good men and women out of their children, and in the end new inhabitants of heaven. They rightly say that they

enjoy their work because they see every small item of it as related to the great goal.

YOUR own narrow interpretation and application of the word "enjoyment" is one that comes from a widespread false philosophy in the world today. This false philosophy recognizes a duty only in so far as there are feelings of enjoyment connected with the discharge of duty. It takes the position that duty ends when enjoyment ends. Look at some examples of the evils that are spawned out of this principle.

In a true sense it may be said that almost every one of the thousands of divorces that occur originates in the principle that "duty ends when enjoyment ends." A man and woman vow to stay with each other "for better for worse — till death parts them." This represents their solemn duty before God. But how often, when they no longer enjoy each other as they did at the beginning, or as much as they expected to, they throw duty to the winds and look for enjoyment in someone else.

Alcoholics are made by the principle that feelings of enjoyment are the only things that matter. A man is irritated by his job. But when he drinks he feels no pain; the irritation is lifted, at least for a while. So he drinks, drinks, drinks till his job is gone and he is a burden to everyone who knows him.

Atheists and agnostics usually become such, not by reason or

logic, but by acceptance of the principle that there should be no duties that cannot be enjoyed. But God imposes duties that are unpleasant to human nature. Praying daily, going to church regularly, keeping the commandments — these are not always enjoyed in the lower parts of human nature. So, some people say, let's do away with God, and these unpleasant duties will go with Him.

Let's apply all this now to your own situation.

Look hard, first of all, at your own duty. Some years ago you got married to a man whom I presume you loved. At least vaguely, perhaps too vaguely, you knew that marriage has a direct relationship to raising a family. You knew, at least vaguely, that it's no cinch to bear babies, that it's no snap to raise them. But you bound yourself to that particular task in life by the very fact of getting married.

Now look at what is happening to you. You are concentrating far too much of your attention on the elements in your life as a wife and mother that are unpleasant. You are cultivating a good strong case of self-pity. You are not yet fatally afflicted because you say that you do want to be a good mother to your children. But the disease of self-pity is gaining momentum, indicated by the fact that you want no more children, and feel that you will not be able to hide, from the children you have, your feelings of resentment over the trouble they cause you.

What can you do to correct this situation? You can and must do two things, if your life is not to become more and more miserable, and if your soul's salvation is not to be endangered.

First you must concentrate much of your thinking, meditating and praying on the essence of your task as a wife and mother. About having children and raising children you have to establish in your mind this deep conviction: This is my job. This is God's will for me. This is how I shall save my soul. This is how I am asked to add to the number of good men and women in the world, and of the citizens of an everlasting heaven.

With that conviction, you have to learn how to deal with your feelings, whether they run contrary to your conviction or at times support it. You have to train yourself to say: My feelings are secondary. I shall never let them tell me what my job is. I shall never try to shirk my job because it does not bring me feelings of enjoyment. I shall be thankful when I do enjoy some parts of my job, but not disturbed when I don't. I shall try to train my feelings to support me in my daily tasks, but I shall never show my feelings of displeasure when I cannot avoid them.

Your letter proves that you are aware dimly of these obligations. You still have the desire to be a good mother. You still try to hide your feelings of boredom from

your children. But you have a long way to go in overcoming the tendency to complain about that boredom.

NOW for your last important question. Do you have sufficient reason, in the fact that you don't feel much enjoyment in your children, to practice rhythm for the rest of your fertile life and thus avoid having any more children?

Assuming the questionable ability and willingness of your husband to go along with your wishes without infringement of his rights or danger to his soul, I could answer yes to your question on only one condition, namely, that you are so neurotic that you can in a true sense be called a very sick person.

Your letter does not read like that of a confirmed neurotic. It reads like that of a person who has simply been carried away by the world's philosophy of "pleasure above all," but who can be cured by sharp talk and straight thinking. No, I do not think you have sufficient reason to terminate, even by such an expedient as rhythm, your potential for having children and the purpose of your marriage.

Rather I think you can with continued guidance obtained through good reading and a good director, look forward to the day when you will be able to say honestly and intellectually: "I enjoy my job as a wife and mother." God bless you!

DONALD F. MILLER, C.S.S.R.

THE LIGUORIAN



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Parents and Teachers

This is a delayed comment on a pointed paragraph in your September issue in which you urge parents to impress their children with a deep sense of respect for the sisters and with a trusting confidence in all that they shall decide. I don't think anyone has a deeper sense of respect for the sisters than I have, and I have tried to impress this upon my children, who have all always gone to parochial schools. We are very grateful to our good sisters. But — and I say this with the utmost regret — it is no longer possible to tell our children that they must have confidence in ALL that the sisters shall decide. Through no fault of the sisters, perhaps, our parochial schools have gone very progressive in many cases. Our schools have, to a great extent, fallen in line with pragmatists, both in subject matter and textbooks; also in "guidance" programs, not to mention social activities. The conscientious parent cannot rightly "delegate parental authority" to support many things now condoned in parochial schools, nor can the conscientious parent impress his children with a "trusting confidence" in ALL that the sisters shall decide.

N. N.

Anon.

• *We did not intend to urge parents to clothe the nuns in school with an aura of infallibility; but we did intend to urge parents to teach their children to have confidence in the sisters, and to help them have that confidence. Some matters will prob-*

ably arise in regard to which parents and teachers will not see eye to eye. Many a P.T.A. meeting will bear witness to that fact. We do not disagree with our correspondent in regard to the statement that a number of things in the schools today can bear criticism or deserve opposition. But we believe that it is a good policy to take the attitude that in general the school is right, and the teacher also, with the reservation in mind that, if objectionable points of policy or activity occur, they will be honestly opposed or discussed, and that the opposition or discussion will be carried to the school authorities who are responsible for a continuation or change in these matters.

The editors

Uncharitable Catholics

Your list of reasons, in the October issue, why people become ex-Catholics is logical, but you omitted an important one. I was one of eleven children. My father had an accident that crippled him for life, and soon after, my mother died. We lived in a small town, predominantly Catholic, and believe me, we had a rough time. The only kindness ever shown us was by a few of the nuns, who saw through the dirt and grime and rags and said a kind word to us. The rest of the town (including our relatives) went out of their way to make life miserable for us. The conclusion we reached was that it was all right to talk about the faith, but as for acts of charity and

mercy on the part of Catholics, you were crazy if you expected them.

Detroit, Mich.

Mrs. F. W.

• *We don't believe by any means that any such sweeping statement of lack of charity on the part of Catholics for their needy brethren is justified. On the other hand, lack of charity, in such circumstances, can be present, and it can cause people to leave the Church. All of us need to be reminded of St. John's warning: "My dear children, let us not love in word, neither with the tongue, but in deed and in truth."* (1 John 3:18)

The editors

Another Viewpoint

With great interest I read the letter in the October issue regarding the lack of interest of Catholics in other people — on whether they get to church or not, etc. I have had the same experience as a convert. Five years ago I was baptized and it almost killed me to think of leaving the Presbyterian church I had been attending for ten years without becoming a member solely because they could not prove to me that they had any more claim to be the RIGHT church than any other denomination had. But the people were wonderful. Just from observation, I thought that Catholics had to follow some hard-and-fast rules, with no connection with the Bible — rules which they found unpleasant but had to accept — and to this I attributed the fact that not one of them had ever suggested that I visit their church, less than a block away. Accidentally I came upon a radio broadcast originating in my city. I called on the priest who originated the program and three years later I was baptized as a Catholic by him. About the most difficult thing on the rocky road to truth was contemplating the difference between the people who professed to be Catholics and those who were Protestants. A month ago I returned from an extended pilgrimage to the shrines of Europe. Here, I thought, I would find the best of Catho-

lics. I did not make any comments along the way, but inwardly echoed the words of the only other convert in the group: "I never saw a group so totally self-centered, self-satisfied and uncharitable." I only called them "thoughtless." My three Catholic roommates would each dash into the hotel room, choose the bed, etc., which she wanted, and continue to act, throughout the stay, as though she were rooming alone. "I'm going to do this," and "I'm going to do that," without any thought of the others. But they were all so devoted to our Lady, and they would practically knock you down and walk over you to be first at the Communion rail. I'm not really prejudiced. My work is in science, and I just observe. I know that if people are aware of the fact right now that you are going to walk to the same church to which they are driving, they will give you a lift — TODAY. But don't expect them to remember next Sunday, or on any other occasion. This is such a chilly experience, after being among Protestants, who are frequently reminded by their ministers (lest they forget about it) not to come to church with empty seats in their cars if they can possibly find anyone else who might have to walk far, or be otherwise discouraged from coming. I have never regretted having been received into the Catholic Church, for it meant having my reason finally satisfied. I don't really care about the social habits of cradle Catholics, now that I have survived the initial icy plunge. It is only that those habits make it hard for me to interest many others who, I know, are searching for the truth. They, as I did in the past, tend to judge a religion by the behavior of those who profess it.

N N.

Anon.

They Did It!

In your October issue a letter mentioned something dear to my heart. Before my husband and I moved to our new neighborhood, we lived next door to an elderly

Catholic woman who had no way to get to church. I told her that we went to the 7 o'clock Mass and asked if she would like to go along with us. Every Sunday morning she was ready when we left, and the three of us would go to Mass together. If we had not lived next door to her we would not have known that our neighbor had no way to get to Mass. I think the parish priest ought to mention regularly that there may be people in need of transportation to get to church. To those of us who own cars it does not seem possible, in this day, that there are some people who do not have cars, or who cannot drive a car. I'd say that this is one case in which you are justified in getting "nosey" and trying to find out if there is someone who needs a ride to church. Then if you find persons who need the ride and help them get to church, you are doing what God teaches. You are loving your neighbor.

New Jersey

Mrs. F. R.

usually finds it not too difficult to make such an arrangement with another worker.

The editors

Price of Milk and Subsidies

I like your magazine. My wife, a convert, and I have read it for several years. However, I must take exception to an item you published in the October issue, page 13, concerning the price of milk, etc. The real villain in the price-of-milk problem is not the farmer, but the distributor. I am receiving 1948 prices for my 1958 milk. Anyone can tell you that costs of everything increased greatly during the last ten years. If I could afford to give the milk away, it would still cost your breadwinner 14 or 15 cents a quart. And the chances are "breadwinner" with his union advantages has had a 20% wage increase since 1948.

Joliet, Ill.

F. W.

There Are Ways!

In 1947 my work took me to a little town with a population of about 700. The town had no Catholic church; in fact, the surrounding territory had very few. The nearest was in the next town, about eight miles away. I had no car or other means of transportation to get to Mass. Every Sunday morning I would stand on the corner of the highway leading to the church and thumb a ride. I never missed a ride or a Mass on Sunday.

Chicago, Ill.

C. E. H.

• *We are not suggesting hitch-hiking as a way to get to Mass — for various reasons. But we publish the above letter as a gentle introduction to the statement that sometimes it is possible to use a diplomatic way of letting others know that you need a ride to church. Perhaps they don't know it. We think that it is not beside the point to make a comparison. When a worker can get to a job or place of employment only by getting a ride in someone else's car, he or she*

A little research into the milk subsidy program would have prevented your printing that mis-information taken from INFORMATION in the October issue. The subsidy *does not* make the dairy farmer happy and it does not cost the government nearly as much as the other subsidized industries. The average farmer doesn't make \$4,000 yearly on forty hours a week. Instead he works almost twice as long for half as much. But we are happier, I think. We get about six cents per quart of milk, delivered at the creamery. Also, a little research would show you how much it costs to produce one quart of milk or one pound of butter. There! Now maybe I can go back and enjoy the rest of your interesting magazine.

Harmony, Minn.

Mrs. F. G.

Because the line of thinking followed in the item you published about the milk situation is not uncommon among people who are not well versed in agricultural problems, and because the tone of this piece

leaves the impression that there is something unjust and perhaps immoral about the present dilemma, I thought you might be interested in the comments of one who has spent 18 years of his life in the dairy industry. There is, of course, quite a problem in regulating farm prices to keep the farmer from going broke. This problem has existed for some time and is due to a variety of reasons, one of which is the technological advance of agriculture which has enabled the farmer to produce more and more with less labor. A farmer, however, has fixed costs which have risen year by year, just as fixed costs have for everyone. As the farmer's costs increase, he does the same as the manufacturer — he increases the volume of goods produced to cover his rising fixed costs. However, when he does this, he creates a surplus which lowers the price he gets for his product. It is an oversimplification to say that the subsidy program is the work of politicians to keep farmers, cows and shareholders happy. Just what should the government do to keep farm prices high enough to give the farmer a decent living? If this were Russia the problem would be simplified by merely putting some thousands of farmers out of business or by regulating their production by law and forcing them to accept a low standard of living. Admittedly a lot of ideas have been tried with varying degrees of success; but the underlying reason for trying these ideas has been to help the farmer stay in business, which I think is good. My sympathy is with the breadwinner and the father of the large family because I am one myself. However, my milk bill is not going to be reduced substantially if the government abandons price supports and allows a lot of cheap milk to flood the market temporarily. If I want cheap milk I will not only have to put a few farmers out of house and home but will also have to abandon a few notions on public health standards, high industry wages and home delivery. Personally I want my family to have the advantage

of a good, safe milk supply, delivered regularly to my home in fair weather or foul. If I have to pay an extra penny or two per quart to give the farmer a decent living through price supports, I won't object. As long as people are spending money for cigarettes, liquor, cosmetics, soft drinks and a lot of other luxuries, they shouldn't complain about spending money for milk — the best bargain of them all.

Waukegan, Ill.

T. G.

• *The one point we had in mind when we published this "borrowed" short item from INFORMATION magazine as a "filler" was to call attention to the fact that with such a bountiful supply of milk (actual or potential) available, it is to be regretted that there are children who are not getting enough milk. We did not intend to point a condemnatory finger at any individual or any particular group. We did intend to say, and we do say that there is something wrong with an economic system (if we may use that term) that comes up with the results we see. We are happy to be able to present the dairy farmer's side of the picture as we have done in the above excerpts from a few of the many letters we have received.*

The editors

Landlords and Children

In answer to your article, *No Children Wanted*, I want to speak up in defense of landlords. My husband and I sank our savings into a 4-unit apartment house. In renting, we placed no restrictions on the size of the families of our tenants. We soon regretted this policy. The people in an upstairs apartment allowed their 8-year-old child to rollerskate indoors. This not only ruined the floors, but it lost for us our downstairs tenant because he couldn't stand the uproar over his head. When I asked the mother to restrain the child, her attitude was that we were "mean, old landlords," who were forcing her to make her boy play in the streets! Another couple with two small children left last month.

(We didn't ask them to leave, but we certainly didn't beg them to stay!) When they left we found crayon marks on the beige-colored walls, white shoe polish on the doors, holes in the screen, a broken window, etc. The lawn was completely ruined by the children's digging, so we had to fill and seed it again. While the family was there, the yard, walks, porches were continually littered with popsicle sticks, cap-gun papers, gum, suckers covered with ants and so on. We are trying to sell the property because we feel we are not essentially "tough" enough to rent to other people. Oh, yes! We carried that family time after time when they couldn't pay their rent, although we had to meet our loan and utility payments promptly. The real estate agent told us that on two occasions he lost a sale because of the untidiness of the yard and the general air of disrepair that prevailed while the children were there. And remember — this is a new apartment! Now we rent only to adults, although one of our present tenants is pregnant and we certainly won't evict her. We try hard to be good Catholics. I like children. But landlords have a side to this controversy, too, and you shouldn't condemn us so sweepingly. There seems to be a general feeling that landlords are Scrooges, piling up money at the expense of poor, down-trodden workers. Our experience with tenants has been enough to make me wish for a Society for the Prevention of Cruelty to Landlords.

San Diego, Calif.

Mrs. R. S.

• In our article on landlords and children we stated that there are occasions when a property owner can legitimately exclude a family with children — namely, when it is common knowledge that the children are destructive. No one is bound to permit his property to be ruined by such a family. Our article was directed toward those landlords or agents who exclude prospective tenants merely because they have children, without making inquiries as to the type of children they are. It is good to make the

point here that parents who permit their children to act like vandals in a rented flat or apartment are in some way responsible if a landlord sets up the inflexible policy of "No Children Wanted."

The editors

From Mexico

For more than two years I have been reading your magazine and I have enjoyed it. I read English fairly well, but I am a very poor writer. I think your articles have helped your readers to solve many of their problems and doubts. I want to thank you especially for your Readers Rector section. Every time I read the strongly worded letters, lacking respect and full of pride, from some readers, my Mexican blood boils, and I wish you would remind them that because of pride Lucifer fell. But you show such kindness, wisdom and charity instead, that it is quite a lesson for our pride (and my bad temper!) I want you to know how the Mexican people feel about the death of our Holy Father Pius XII. You must know how tenderly he loved Mexico; and he knew how we loved him as the Vicar of Christ, as a father and as a living saint. Talking once to a Mexican priest, he told him: "I know Mexicans just for the way they look at me." Now at his funeral, there were present through their representatives, 53 different countries, except Mexico (and Russia, of course). But I like to think that he could see from heaven that the whole heart of the Mexican country was there all the time.

Acapulco, Mexico

C. S.

Voice of Experience

As a result of your frequent discussion of the problem of birth control and the opinions expressed in the letters you publish, I feel forced to add my bit. My husband and I were both Protestants, and since he had several years more of college

when we were married, my mother encouraged me to consult a physician and practice birth control. Even though we were not conscious of any religious principles involved, I can truthfully say that this practice during the first five years of my married life practically ruined the physical side of marriage for me. Also it now appears we are to remain childless as a result of our ignorance of God's laws. The Catholic Church is the only bulwark left against destruction of the true meaning of marriage, and I thank God for having received the gift of faith early in my married life. Your magazine is doing a great job of airing the problems of married life, and I hope more and more people will read it. To those who have the headaches and heartaches of raising a large family I would suggest that they offer up a little prayer now and then for the childless couples who are spending many lonely hours as they grow old.

New Jersey

N. N.

And Again!

A letter in the July issue of the LIGUORIAN accuses the editors of "flaunting birth control in every issue." I think you have an obligation to do this. I am a convert and find it difficult to live up to God's law prohibiting birth control. Much of my difficulty comes from the fact that I have been so used to its being accepted as the proper and sensible thing to do among my Protestant friends. Your constant and firm reiteration of the Church's stand has helped me to live according to those laws, and given me renewed determination to try again when I have failed. Thank you for doing so much by your writing to help me to follow up my Catholic faith with Catholic living.

Philadelphia, Pa.

Mrs. A. M.

Especially for Husbands

I have just finished reading a collection of articles from THE LIGUORIAN under the title, "Answers to Questions of Hus-

bands and Wives." I can readily see that these articles were written by men. The one and only thing stressed is the patience, kindness and forgiveness that must be practiced by women. Whether her husband drinks, gambles, swears or anything else, the wife must be patient. Perhaps it's a way of earning heaven, but what about the men? I think if more stress were laid on kindness and the control of worldly pleasures on the part of husbands, we would have less delinquency. My husband lays down the law for his three daughters, then goes out for the evening and comes home staggering-drunk. What kind of example is that? Yet we're supposed to take it with patience. On that basis heaven should be full of women. I would surely like to see some literature printed for men and stressing their obligations.

Anon

N. N.

• *When a wife writes to us about her problem with a drinking husband, or a selfish husband, or an unfaithful husband, it is not possible for us, or for any priest, to go out with a club and beat some sense or virtue into the husband's mind. It is not even going to help the wife much if we answer her problem merely by agreeing with her that her husband is a brute. That would only intensify her self-pity. We grant that many husbands need correction and reprimands, and we have given some strong examples of how to do it in our pages. Advice to a wife that she must be patient in suffering from a husband in no sense means approval of the sins of the man.*

The editors

Pass It Along!

I work as a secretary in a sales office. I always put my copy of THE LIGUORIAN on the table in the lobby after I finish it, and I notice that many of our customers prefer it to the other publications that are available there.

N. N.

E. E. J.

THE LIGUORIAN

Patron Saints

for

JANUARY

IN THE devotion of Catholics, there are patron saints for every profession and for every kind of human activity. There are also saints to be invoked against every kind of sickness and misfortune.

Each month this year we hope to gather a small garland of patrons in these pages. The listing will not be complete or comprehensive. It will be rather a selection of a few whose names are in more common use, or who are patrons of a more common occupation.

St. Francis de Sales stands at the head of the list of January patrons. We put him there because he is patron of the Catholic press and of all who use the pen in the cause of truth. He lived from 1567 to 1622 and his feastday is January 29. St. Francis has good title to be called the journalists' saint. Early in his priestly career, he was sent on a very difficult mission. His task was to win back to the practice of the true faith a large settlement of fallen-away Catholics on the south shore of Lake Geneva near his home in French Savoy.

J. FITZPATRICK, C.S.S.R.

Unable to make much impression on them with his preaching, Father Francis had recourse to the printing press. He wrote one-sheet tracts explaining in popular style some point of the faith. He then had these tracts printed by the hundreds, and he and a few helpers scattered them about in places where they knew the people would be sure to find them. Once the people noticed and picked up the tracts, they were led by curiosity to read them.

Before long this pioneer Catholic press campaign began to pay off. People were impressed with what they read. They stopped ignoring and insulting Francis, and instead began to welcome him into their homes. His charm and holiness and powers of persuasion did the rest. In the end he reclaimed almost the whole colony for the faith.

Later on Francis became bishop of Geneva. He was a model of pastoral energy and zeal, but even then he found time to write and publish books and tracts. His *Introduction to the*

Devout Life and his *Love of God* are spiritual classics which are still widely read today. So also are his published conferences to St. Jane Frances de Chantal and her Visitation Nuns, of whom St. Francis was the spiritual father.

St. Francis died in 1622, when he was only 55 years of age. He left his mark upon the world in many ways. But by those who write and who work in any capacity, privately or publicly, for the advancement of the Catholic Press, he is regarded with special fondness as their patron. He knows their troubles, because he was in the writing field himself.

* * *

Here are some notes on a few other January patrons.

January 6. The three Magi who came from such a far distance to pay their respects to Christ. They certainly are entitled to be invoked as the patrons of all pilgrims and travellers.

January 17. St. Anthony the Hermit. This great father of the desert went at an early age to live by himself and pray amid the barren rocks of the Egyptian wasteland. He supported himself by making baskets, so he is the patron of all weavers and brushmakers, with their cane chairs and brooms and street sweepers and everything between. When he died as a very old man, it is said that a lion dug his grave and buried him. Hence he is the patron of graveyards and gravediggers (who must be strong as lions), and also of domestic animals and herds. But with this last title the lion surely has no connection.

January 20. St. Sebastian. He was cruelly tied to a pillar while Nero's soldiers shot arrows into his body. Himself a soldier, he is the patron of soldiers. And because they let fly such a barrage at him, he is also the patron of artillerymen. And by a further somewhat gruesome connotation, he is the patron of archers and of all athletes.

January 21. St. Agnes. She was martyred for the faith as a young girl of 12 or 14. The wicked judge tried to corrupt her purity, but she remained steadfast. She is very suitably the patroness of all young girls with high ideals of purity. Because she is often shown carrying an armful of lilies (the symbol of purity) gardeners and florists also like to invoke her aid.

January 24. St. Timothy. This is the disciple and friend of St. Paul. When he was bishop of the island of Crete, St. Paul wrote him two letters which are found in the New Testament. St. Paul was worried about Timothy's health, because he wrote in one of his letters (1 Tim. 5:23) "Stop drinking water only, but use a little wine for thy stomach's sake and thy frequent infirmities." What could be more natural than that all sufferers from stomach ailments invoke Timothy as their patron, since he himself experienced the same distress?

January 31. St. John Bosco. This modern saint was a genius at inspiring and educating boys. He developed many ways of getting people interested in truly living the faith. He is rightfully hailed as a patron of all Catholic Action.

pre-marriage clinic

A Mother's Opposition to Daughter's Marriage

Donald F. Miller, C.S.S.R.

PROBLEM: I am 25 years old, and I have met a man whom I like very much and who likes me. In fact we hit it off so well together that we have talked about getting married. But we have run into violent opposition from my mother. Despite the fact that my boy friend is a good Catholic and seems to me to be of excellent character, my mother has taken such a great dislike for him that she even refuses to meet him. I have brought him home with me several times just so my family could get to know him, but my mother will not even leave her room to say hello to him. Yet without knowing him she tells me she cannot stand him, that he is not the man for me, that I will break her heart if I marry him. She has said that she will not stand in my way if I want to marry anybody else, but that she will never approve of my marrying the man I am in love with. What am I to do? I don't want to break my mother's heart, and at the same time this looks like the best chance I will have for a happy marriage. Can you help me decide what to do?

SOLUTION: From the facts presented in this letter, it seems that we have one of those cases in which a mother, for selfish reasons, just does not want to give up her daughter to the vocation to which God seems to be calling her. This is the opposite extreme of the attitude that many mothers take. These latter want to see their daughters married as soon as possible, and

sometimes even urge them into marriage at too early an age or to men of doubtful character.

A word, then, first to mothers who raise violent and unreasonable objections to a daughter's marrying a good man, and secondly, to girls of mature age who are subjected to such harassment on the part of their mothers.

Mothers who oppose marriage for daughters in their mid-twenties, need someone to help them analyze the hidden motives for their unreasonable conduct. Perhaps they have not been too happy in their own marriages; or have even regretted ever having married; or have given in to the vain thought that they could have got a better husband if they had looked around longer than they did. Half-conscious and never openly admitted thoughts, like these, find expression in opposition to the marriage of their daughters. They foolishly think that this is the way to spare them from unhappiness.

In other cases it is pure selfishness that motivates opposition to a daughter's marriage. Thus many a mother guilty of such conduct simply wants to keep for herself her daughter's affection, companionship, service and possibly even financial help. She is jealous of anyone who wins her daughter's affection. She would never admit this, but it is the obvious truth.

What should a 25-year-old daughter do when she wants to marry a good man and is faced with such opposition from her mother? (We stress the phrase, "a good man," because we are excluding from this discussion cases in which a mother has valid objections to a suitor for her daughter's hand, for example, on the ground that he is an alcoholic, or irreligious, or of bad moral character.) Where the mother's objections are clearly unreasonable, emotional and selfish, the girl should consult with her confessor or her pastor or any priest in whom she has confidence. If the priest, after duly weighing all the factors in the case, renders a decision that it is God's will that the girl marry the man with whom she is in love, then she should continue to do everything in her power to appease her mother, but should firmly and steadfastly go ahead with her plans for marriage.

Such are cases in which a mother is using her position and her fancied rights to interfere with the rights of God. God has the preeminent right to call every adult human being to a state in life. The mother and father have the duty of giving wise counsel and guidance in helping their children to find their vocation, but never the right to interfere with what is apparently God's will.

•

Despite the heartaches that must be endured by a mature girl who follows the course pointed out by a spiritual director against the wishes of her mother, she should take comfort in this: often, in due time, the mother comes to her senses and realizes how selfish she has been. In the end the fond and proper relationship between mother and daughter is thus restored.

MOTIVE FOR GENEROSITY

St. Basil the Great, who died in the year 379, was widely known for his works for the poor. He organized soup lines, a system of relief, and a combination hospice-hospital-school. In his sermons he could be direct and uncompromising, showing little patience with hypocrisy, which sometimes causes the rich to refuse alms:

"You refuse to give on the pretext that you haven't enough for your own needs. But while your tongue makes excuses, your hand convicts you — that ring shining on your finger silently declares you to be a liar. How many debtors could be released from prison with one of those rings? How many shivering people could be clothed from only one of your wardrobes? And yet you turn away the poor empty-handed. . . . You are poor? But there are others poorer than you. You have enough to keep you alive for ten days — but this man has enough for only one. . . . Don't be afraid to give away the little that you have. Don't put your own interests before the common need. Give your last loaf to the beggar at the door and trust in God's goodness."

We are indebted to *Jubilee* for this excerpt from St. Basil.

That the punster is not confined to any particular calling is evident from the following sign sparkling in the sun over a meat-market: "Our Wurst Is The Best."

Less Talk!

More Prayer!

WALTER HALBERSTADT, C.S.S.R.

TOM BENTON pulled his hand back into the cab of the big diesel engine. He was one of those men who never failed to give a friendly wave whenever there were people at the railroad crossings.

As they passed this particular crossing, Tom said to his fireman, Joe Bayer, "Joe, think how many times every day we pass a crossing just like this one where there are many people standing. The thought just occurred to me, 'I wonder how many of these people are in the state of grace.'"

"That's odd," returned the fireman, "I've often wondered that myself. Let's do something about it."

And they did. They formed a "Spiritual Union" of interested railroad employees. They decided to say a short prayer for the hundreds of people they passed each day, as well as for the passengers on the train itself. They even included their fellow workers on the railroad in their prayers.

Many persons waste hours in condemning and bewailing the evils of the times — high prices, unemployment, unequal distribution of wealth, racketeering in labor unions, corruption in government, juvenile delinquency, the threat of war; but they will not spend five minutes on their knees or even say one *Our Father* to ask God to grant a remedy for the headaches of the world or to give light and peace to the dark and troubled life of a neighbor.

These two men proved in a practical way that it was possible to find time during their actual work hours to offer up a short prayer for their fellow men. Think of the tremendous effect it would have on the world to-day, if every Catholic in the United States prayed for his fellow men!

What about the salesclerk in the department store? Why couldn't he or she occasionally say a little prayer for the person on the other side of the counter? Or how about the filling station attendant praying for the man whose gas tank he is filling? How about the housewife praying for the

farmer who grew the lettuce she has just bought? And on the other hand, the farmer, for the woman who will eventually buy his lettuce?

The possibilities are unlimited.

There is nothing difficult or tedious about praying. After all, what is prayer except a "raising of the mind and heart to God?" It's easy to say, "My Lord and my God!" or, "My God and my All." These simple ejaculatory prayers take only a second to say, yet they store up merit for eternity.

Sometimes we hear the objection that prayer is for the priests and nuns in the convent. This is not true. Prayer is for everyone. Our Lord Himself tells us in the Sermon on the Mount that all we have to do is ask, and we shall receive. Here our Lord was speaking to the farmers and fishermen, and to all who had gathered around Him as he preached near the Sea of Galilee. He was not just speaking to His disciples. He tells us that EVERYONE who asks, receives.

* * *

HOLY Scripture tells us that praying for others is good and pleasing in the sight of God, Who wants all men to be saved and to come to the knowledge of truth. All of us are urged to make supplications, prayers, intercessions and thanksgivings for ALL men; for rulers and for all in authority that we may lead a quiet and peaceful life.

We pray for sinners, that they may be converted; we pray for the good that they may live continually as God's friends and that they may advance in holiness.

Our Lord tells us also that we should pray for our enemies. That means we should pray for those who are disagreeable to us, or whom we dislike either because of their personal habits, their manner of dress, their looks, their way of acting, or because they have offended us in the past. We should pray for those persons who persecute us as individuals or who make trouble for us; for those who persecute the Church.

There is benefit for us, also, in this practice of praying for people we do not like, since when we pray for someone, we can't help removing from our hearts some of the bitterness which tries to force its way into our life. Try it sometime.

* * *

JUST as we are bound in charity to pray for the living, so we should pray for the dead. St. Augustine says that the pain which tortures the souls in purgatory is more agonizing than any pain man may endure in this life.

Although these souls suffer the pain of the senses, they endure even greater pain because they are prevented from seeing God. "This pain of loss," says St. John Chrysostom, "tortures souls incomparably more than the pain of the senses."

The souls in purgatory are destined for heaven. But they must first be entirely cleansed from all their sins and the punishment due to their sins. They cannot help themselves. By our sufferings and especially by our prayers, we can relieve these souls whom we call "poor souls."

A Missouri salesman who is on the road about ten months out of the year, one day counted the number of cemeteries he passed in a single day. The idea suddenly came to him to say a short prayer for those buried in the cemetery he was passing at the moment. What a wonderful and helpful practice for all of us! How many poor souls there are in purgatory who have no one to pray for them; souls so soon forgotten, begging deliverance from their place of torment!

St. Alphonsus says that he does not know how to pardon a man from sin who neglects to help the poor souls in purgatory, at least by prayer.

If we help the poor souls, we can be assured of their intercession for us when we find ourselves in need of deliverance. St. Augustine says that those who in this life have most helped the poor souls, when they themselves come to purgatory, will be most helped by others.

* * *

THE question may be asked, "But when are we supposed to find time for all these prayers?"

So many precious minutes are lost during the day that could easily be used for praying for others. We have already seen that no matter what your state of life, it is possible to find time to pray for others.

Not too long ago there was a priest in the Midwest who was a wonderful speaker. Let us call him Father John.

Everyone raved about Father John. He was well known by both the laity and the clergy for his eloquent and moving sermons. The souls he had snatched from the devil's grasp were many.

And yet, Father John could take little credit for it. True, it was his voice and his words. But behind those powerful sermons was the grace of God, poured out in answer to the constant prayers of a humble lay brother. While lighting the candles on the altar, while assisting the priest in the sacristy, while ringing the bells in the tower, he prayed devoutly, "Oh Jesus, convert sinners through thy servant, Father John."

This is a practical example of the power of prayer for others: a brother while doing his daily work, helping to save souls. Why can't our prayers do just as much?

While doing her daily chores, the housewife has many opportunities for short, fervent ejaculatory prayers. Making the beds, ironing, cleaning and sewing, all take up the housewife's time. Why not use this time to pray for your husband, your children, or your neighbor? Why not pray for those poor people who have given up their homes and often their families to seek freedom from Communist tyranny?

The businessman on his way to the office can also find time to say a prayer for his associates or his clients. Think of the time it takes you to go back and forth to your job. A short prayer directed to God for your partner in business may help swing a deal for him. Although it only takes a few seconds, a prayer for your bus driver may save him from an accident that day.

Even though these seem like trivial things, nevertheless, they are turning our minds and hearts to God. Per-

severed in, these prayers will produce wonderful results.

The sick, especially the bedridden, have an excellent opportunity of praying for others. They should pray for all the other sick and suffering in the world, that they may bear their crosses patiently and out of love for God.

* * *

THERE are many advantages to be gained by praying for others. For ourselves, it gives us interior peace, and since prayer is a lifting of the mind and heart to God, it will make us mindful of God's presence. Although we are praying for a certain person, by being members of the Mystical Body of Christ, we are also praying for all the members of that Mystical Body. For whatever good

we do for any member, that good, in turn, has an effect on the whole Church. Each act that we perform, whether good or bad, has a tremendous repercussion throughout the entire Mystical Body. We must bear in mind that Christ lives, or at least desires to live in each member. He Himself tells us, "As often as you did it to one of them, even the least of them, you did it to Me."

This "prayer for others" plan which we have been talking about can work wonders in our modern, materialistic world of today. This type of prayer can bring men back to the truth that we are all brothers. It can bring men closer to each other as members of one family. It can increase neighborliness, kindness, and even zeal for the salvation of the souls of others.

STRAINED DIET

There was a little old lady munching a solitary dinner in a restaurant. Finally she summoned a waiter and said, "This is the stringiest spinach I ever ate." "Madam," he said, "you're trying to eat it through your veil."

Cincinnati Enquirer

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of THE LIGUORIAN in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of THE LIGUORIAN for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from THE LIGUORIAN, Liguori, Mo., at \$2.50 each.

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IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of THE LIGUORIAN and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

POINTED PARAGRAPHS

Miracle at Lourdes

Some months ago THE LIGURIAN carried an article called "Doctor's Report on Lourdes." The point was made in this article that before an alleged cure at Lourdes can be considered as miraculous, it must undergo vigorous medical examination, continuing for years. There must be clear evidence of an instantaneous and enduring cure of an organic disorder.

Recently the Lourdes *Bulletin of Information* published the account of such a cure, which took place some 28 years ago, but which only now has been finally confirmed.

At the beginning of October 1930, Mademoiselle Lydie Brosse, then aged 41 and living in the Department of Var, undertook the journey to Lourdes with the Rosary Pilgrimage (directed by the Dominican Fathers). She was seriously ill. The medical reports of the period speak of intestinal and bone lesions described as tuberculous. They mention repeated intestinal and nasal hemorrhages and successive abscesses whose incisions produce abundant suppuration. For 18 months Mlle. Brosse lived lying flat on her face; the least movement gave her atrocious pain, and she weighed only about 5 stone (about 70 pounds). In the

course of the journey, the doctors wondered whether she would be able to reach her destination.

During her stay in Lourdes, there was no improvement. On the last day of the pilgrimage, the nurses at the baths decided, owing to the weakness of the patient, not to give her a real bath, but to apply simply the water of the baths to her wounds with compresses. Now "on the way back home, in the environs of Toulouse, the patient suddenly felt better; she was able to raise herself up on her elbows without pain; a neighboring woman was struck by the change in her countenance; they changed her dressings which were still as stained as ever. At Carcassonne, the nursing-sister came back to see if the dressings needed changing and to her astonishment found that the wounds were almost completely closed and that the compresses had merely a pinkish color.

"At Narbonne, some further revelations: scars, clear and distinct; the patient walked about in the carriage; ate her food with appetite, and ended her journey sitting up. And at Saint-Raphael, the nurses who had come to meet her with a stretcher were completely bewildered when they saw her jump down on the platform and walk with perfect ease.

"The doctor that was treating her immediately examined her, and found that the cicatrization of all the wounds was complete and free from pain, that all signs of inflammation had disappeared, and concluded by saying that she showed all the marks of good health.

"Eventually her general state became rapidly transformed, the nasal hemorrhages did not come back again and in six weeks the patient had put on two stone (28 pounds) in weight."

The following year, Mlle. Brosse returned to Lourdes where the doctors of the Medical Bureau found her in a perfect state of health and took note of the many important scars which bore witness to the lesions that had disappeared. Years passed. In January 1947 Mlle. Brosse came to live in the diocese of Coutances and worked as a nurse tending the sick. In 1955 on the occasion of the 25th anniversary of her cure, she made a thanksgiving pilgrimage to Lourdes during which she presented herself before the Medical Bureau. Thirteen doctors met on October 5, 1955 and declared her cure to be medically inexplicable.

In conformity with the usual procedure the case was then submitted to the International Medical Commission of Lourdes. At the meeting on March 18, 1956, Doctor Oberlin, a surgeon in the Paris hospitals, presented a very objective and a very complete report on the facts of the case. The Commission, on which sit 26 doctors, 10 of whom are university professors, confirmed the con-

clusions of the Medical Bureau of Lourdes, and declared that there were sound reasons for transmitting the dossier over to the authority of the Church, the only one qualified to make the conclusion that the cure presented all the indications of being miraculous.

The Lady Likes Commercials

A recent news item in a show business gossip column conveyed the information that the Duchess of Somewhere-or-other in England, having shed her husband by due process of divorce, was seeking a career in radio and television in the United States.

There is surely nothing noteworthy in this, you will say, but wait! The duchess (ex-duchess, as the case may be) is interested in just one phase of show business. She doesn't want to do musical comedy or ballet. She wants to do commercials. This is now her life ambition, to rhapsodize about refrigerators and sing the praises of shampoo.

The note went on to say that she is really dedicated to her pursuit. She is willing to work harder than she has ever worked in her life. Already enrolled in a dramatic school, she hopes to work up from this to small and then larger parts in radio and television plays. And all this is preparation for the day when she can stand before a hushed audience and announce in vibrant tones: "Ladies, Shimmer Shampoo removes that mop-like appearance from your hair."

It must be confessed that, in our opinion, if the duchess regards this as the greatest possible goal in life,

to play Charlie McCarthy to some sponsor-driven, ulcer-consumed ad-writer, she qualifies 100% as a crazy, mixed-up kid. Do we hear voices murmuring of astronomical salaries received by the top ranking commercial purveyors? We are well aware of this. It would doubtless not be a rash judgment to deduce that the duchess has ducats primarily in mind in her campaign.

Still, we feel sorry for her, and more so if she succeeds in reaching the very top of the ladder. How do you suppose Betty Furness feels, realizing as she does that, when she appears in the spotlight, a great part of her audience goes out to the kitchen to get beer, that another great part switches over to another channel, and that still others pay her no heed, but use this interlude for one of those scraps of conversation which have survived the television age.

A big pay check doubtless sweetens the bitter loss of one's artistic integrity. But we sincerely wish the duchess had set her sight on goals truly worthwhile. It will get her so much further in the end if she puts sanctity in the center of things rather than shampoo.

The Rock of Contradiction

One of the most interesting studies in the world is that of the contradictory charges made against the Catholic faith. For every critic who accuses her of one kind of folly, you will find almost an equal number accusing her of just the opposite, a fact that in itself argues that there must be something wrong, not with the thing criticized, but with the critics.

A catalogue could be drawn up of these contradictory accusations. On the one hand, for example, Catholics are accused of being superstitious; of believing in mysterious powers and words and actions. On the other hand an equal number of critics say Catholics are too rational; they do not permit enough freedom to the spirit; they do not let the imagination soar enough among the hidden things of nature and God — in short, they are not superstitious enough.

On the one hand, it is said, Catholics are too other-worldly; they are concerned only with life after death and a kingdom beyond the stars. On the other hand, the accusation is constantly being made that Catholics are forever scheming to get control of governments and states; they are forever trying* to build up an earthly kingdom.

On the one hand, Catholics are blamed for being too straight-laced in their morality, for example, when it comes to not compromising on the sixth commandment; they are ridiculed because they will not yield on serious issues like birth-prevention and abortion and divorce and other matters that concern the preservation of the very nature of man. Yet at the same time some will be found blasting the Catholic Church because she is too lax — because she will not condemn all intoxicating drinks or all forms of gambling or even the smoking of cigarettes, things that in themselves cannot be called evil.

On the one hand, it is often hinted and as often said openly, Catholics are always trying to wheedle other people into becoming Catholics; they

are seizing every opportunity to talk about their religion, making known its doctrines, luring others away from their own beliefs and practices. At the same time it is said that Catholics are a secretive lot; they don't want anyone to know what they believe or what they do; they have very mysterious rites and ceremonies and woe to the man who tries to worm his way into the inner circle.

All this is but a proof that Catholics possess the truth that lies midway between extremes. If they were actually extremists in any one point, no one would listen if someone accused them of going to the opposite extreme. But because they are in the middle, it requires only a little obscurity of vision or malice of will to accuse them now of one extreme and now of another. Where extremes thus meet and mingle, there truth is found.

Television for Children

The problem of television control for children is a difficult one, as most parents can testify. If no control is exercised, both studies and sleep suffer, not to mention the fact that some programs are unsuitable (to put it mildly) for the little ones.

The International Catholic Association for Radio and Television with headquarters in Fribourg, Switzerland, recently issued a code designed to help parents deal with the problem. Here in summary are its provisions:

1. TV viewing should never exceed two hours a day. An hour and a half should be the ordinary maximum time allowed.

2. "Horror" programs must be forbidden at any age.

3. The idea must not develop that all members of the family have an equal right to view all programs. Younger members of the family must be brought to understand that, just as they are not allowed wine or coffee at table, certain TV programs are normally reserved for grown-ups.

4. TV has no place at meal times.

5. Parents should agree beforehand on the choice of programs for children to watch. Do not argue about it in front of the children, either before or after the program. Turn unsuitable programs off, explaining the reason frankly. Train the child not to become a passive receiver. Awaken his appreciation and reaction. Gradually, through the example of the parents, the child will learn to make his own choice.

6. Parents and teachers should give TV producers their positive appreciation, congratulations, and not only recriminations. Send a card occasionally to the program director, marking your approval or disapproval. Insist that in any general TV policy those responsible do not forget that TV is primarily viewed in homes. Demand this reference to the family atmosphere, particularly in Saturday and Sunday programs.

7. Parents should demand for children program times which respect the schedule of family life and are set before normal bedtime hours.



BOOK REVIEWS

Thomas Tobin, C.S.S.R.

We recommend that books listed or reviewed in **THE LIGUORIAN** be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to **THE LIGUORIAN** for further information.

Saints and Snapdragons

Lucille Hasley

In her previous books (*Reproachfully Yours*, *The Mouse Hunter*) Lucille Hasley revealed herself as a gifted essayist with sharp insight and a witty pen who could poke fun at fads and fancies as well as herself. The present book presents the same Lucille Hasley to her readers.

It is difficult to select from such a choice menu a few essays for special mention. Three of them especially impressed this reviewer. *Togetherness* is a satire on all the modern talk about doing everything together in the family. *On First Dipping into Mr. Sheed* (her publisher) is a humorous exchange of letters between Mr. Sheed and Lucille Hasley after she read his book, *Theology and Sanity*. In *Whatever Lola Wants, Lola Gets*, Miss Hasley goes after the polyanna type of positive thinking advocated by Norman Vincent Peale.

A delightful book to be enjoyed by the reader who appreciates a facile mind and a deft pen.

(Sheed and Ward, \$3.00)

A Kingdom and a Cross

Helene Magaret

Helene Magaret, the popular biographer of the saints, has turned her talented pen to the life of St. Alphonsus Liguori. Basing her account on the previously published *Life of St. Alphonsus* by D. F. Miller, C.S.S.R. and F. X. Aubin, C.S.S.R., Miss Magaret presents a fictionalized life of St. Alphonsus. She dramatized some of the highlights of the saint who was a lawyer, founder of the Redemptorist Congregation of men and the Redemptoristine Order of women, missionary, author of over 100 books, bishop, prince of moral theologians and doctor of the Church. In general, she has caught the spirit of St. Alphonsus and does picture him as the great saint that he is. Readers of *The Liguorian* will be interested in learning more about the saint whose family name has been given to this magazine.

(Bruce, \$3.00)

Life in Christ

Rev. James Killgallon
Rev. Gerard Weber

The Chicago priests who have been so active in group instruction in the Catholic faith have produced another catechism, **Life in Christ**. The 286 pages have new features to give additional value to the traditional catechism. 1. Its purpose is to know and love Christ and live His life. 2. It is built around the scriptures. 3. There are practical resolutions at the end of each chapter. 4. There is much fuller treatment of the material. 5. A short introduction to each chapter sets the scene for the questions and answers. An excellent catechism for the convert as well as for the born Catholic.

(**Life in Christ**, \$1.00)

The Faithful at Mass

William S. Abell

The booklet on the Mass that William S. Abell began for his own children has now been given to the general public. The first part offers introductory concepts; the second furnishes the text of the Mass together with explanatory text. The arrangement of text on one page and reflection and explanation across the page make it usable at Mass itself. A practical aid to the better understanding of the Mass.

(**Helicon Press**, \$2.75)

Christian Perfection and Married Life J. M. Perrin, O.P.

Our century has witnessed many movements by married people to stress the value of the vocation of marriage. As a result there is a growing literature on this subject. The title of this French book, **Christian Perfection and Married Life**, shows its purpose of placing married life within the framework of Christian perfection and marriage; the second part discusses ways of attaining the perfection of married life. This 100-page book should prove stimulating and inspiring to married couples.

(**Newman**, \$1.95)

A Father Faber Heritage

Sister Mary Mercedes, S.N.D. de Namur, Editor

A few generations back Father Faber was a very popular spiritual writer, but, as so often happens, his popularity waned and his works were allowed to go out of print. Now his books are being reprinted so that our age can discover Faber who combined poetic gifts with deep spiritual insight. The present volume groups large selections from his works under seven different headings. A good sampling that reveals the spiritual talents to inspire that were particularly the gift of Faber.

(**Newman**, \$4.75)

With Christ Through the Year Bernard Strasser, O.S.B.

This is the third and revised edition of a work first printed in 1938 to serve as a guide to a fuller participation of the faithful in the liturgical life of the Church. The first fifty pages are devoted to an explanation of the liturgy, but remaining pages explain leading points about the Church seasons and the principal saints in the Church calendar. The author is neither exhausting nor sketchy in his treatment and has succeeded in giving readers an intelligent and intelligible guide that will give the spirit of the liturgy, yet not bog them down with unnecessary details.

(Herder, \$4.00)

It's Your Day

James Keller

The founder of the Christophers continues his inspirational series of three minute meditations that help the individual realize his own value and responsibility to others. The present series, a collection of the newspaper columns, makes use of stories and incidents to prove the personal worth and apostolic mission of a Christ-bearer. Excellent for daily reflection.

(Hanover House, \$2.95)

Fathering Forth

John H. McGoe, S.F.M.

A priest at forty years of age is long enough away from the seminary, has acquired experience in his years in the ministry and begins to take stock of himself and the days that lie ahead. Father John McGoe, given the time during a period of convalescence, shares with his priest-readers the knowledge of these years. The result is a very practical and inspirational work that busy priests will do well to have at hand. A well written book full of wise observation that should become a popular book.

(Bruce, \$3.50)

Awakeners of Souls

F. X. Ronsin, S.J.

The French Jesuit, Father Ronsin, has adopted as his apostolate the spreading of the doctrine of love as the great virtue of all those in charge of others. His previous books have been addressed to religious superiors; the present volume places the same doctrine at the service of all who in any way are given the care of souls. There are eloquent pleas to know, understand and love the individual souls. The author has a knack of making basic truths very simple and utilizes many stories to point his lessons. Parents and teachers will find much of inspirational value and practical use in the glowing pages of this book.

(Society of St. Paul, \$3.00)

Three Priests

Joseph Dever

This is a novel about three priests who were roommates in the seminary: Father Vincent Whelton, the social reformer; Father Arthur Wagner, the cardinal's nephew and editor of the diocesan paper; Father Robert Lambert, the conservative churchman. The scene is Chicago, the thirties and forties — the plot has much to do with political corruption and the Church's backing of labor unions. The action is fast and moving, but the author just doesn't have what it takes to write a first-class novel. The dialogue is often stilted and unnatural; he doesn't have the facility of making priests think and talk as priests in the way that J. F. Powers, for example, does.

(Doubleday and Co., Inc., \$4.50)

Sacramental Theology

Clarence McAuliffe, S.J.

This book offers a college course on **Sacramental Theology** that differs very little from the seminary course. It contains almost as much material as the seminary textbooks and stresses certain aspects; for instance, a fuller explanation of terms, which are more necessary for students without the seminary training in philosophy. The divisions and treatment are very clear. This reviewer would find it more readable if more bold type were used to work out divisions within the treatises. A good text that, I am sure, will find its way into the hands of seminarians who are struggling with the Latin text.

(Herder, \$6.00)

SHORTER NOTICES

The Great Week

Dame Aemiliana Lohr

Explanation of services of Holy Week. Good.

(Newman, \$2.75)

A Spiritual Aeneid

Ronald Knox

New edition of the convert story of Monsignor Knox with prefaces by Evelyn Waugh and the author. Excellent.

(Sheed and Ward, \$3.00)

Holy Pagans of the Old Testament

Jean Danielou

Studies of Scripture characters who were not part of the Jewish religion.

(Helicon, \$3.00)

Catholic Kids

Cliff Wirth

Clever cartoons with Catholic situations.

(Michael Book Co., \$1.00)

Vale of Dears

Joe Lane

More of catchy cartoons about the "Little Sisters."

(Michael Book Co., \$1.00)

Speck the Altar Boy

Margaret Ahern

Cartoons about the mischievous Speck.

(Hanover House, \$1.00)

What Every Bride and Groom Should Know

Rev. Harold A. Buetow

A general preparation-for-marriage course.

(Bruce, \$1.00)

Saint Benedict

Justin McCann, O.S.B.

Excellent biography of founder of western monasticism.

(Image, \$.90)

Faith and Freedom

Barbara Ward

View of western civilization from beginning to the present time by a brilliant English political writer.

(Image, \$.95)

God and Intelligence in Modern Philosophy

Fulton J. Sheen

Profound analysis of modern rejection of God. First published in 1925.

(Image, \$1.25)

DOCTRINE AND LIFE SERIES

Prayer and the Present Moment

Michael Day

Thoughts on the teaching of the Little Flower.

Our Lady in Human Life

Paul Doncoeur

The Blessed Virgin's influence in our daily lives.

The Lord is Near

Archbishop Richaud

Reflections for the old by the Archbishop of Bordeaux.

The Christian Meaning of Hope

Roger Hosseveldt

True doctrine opposed to false optimism of Communism and despair of existentialism.

(Newman, \$.90 each)

LUCID \ / INTERVALS

Two little flies were strolling along on the ceiling of a swanky apartment.

First little fly: "Human beings are so silly."

Second little fly: "How do you figure that?"

First little fly (shrugging his wings): "Just look. People spend good money building a nice, high ceiling like this and then walk on the floor."



Unable to get experienced help, a farmer had to settle for a new hand who was unfamiliar with chores on a farm. One morning the farmer happened to find the new helper trying to force one of the cows to drink a pail of milk.

"What's the big idea?" he cried.

"Well," replied the new hand, "I had just finished milking her, when she stepped in the pail and got the milk all dirty. So I reckoned I'd run it through again."

"You're a lowdown cheat," shouted one lawyer.

"You're an unmitigated liar," replied his opponent.

The judge rapped sharply on the bench. "Now that the attorneys have identified each other," he said, "we shall proceed with the case."

According to Walter Trohan, foreign correspondent, there's a story going around central intelligence agency that Russian spies have been sending back reports that America is on the verge of starvation, because agents found that the common greeting when two Americans meet is: "What's cooking?"

Annie, the maid, was straightening up the living room, when suddenly her mistress, who had looked in from the hall, exclaimed: "You didn't wind that clock, Annie. You know it's an 8-day clock, but you gave the key only one or two turns."

"Have you forgotten I'm leaving tomorrow, Ma'am?" Annie airily rejoined. "I can't be doin' any of the new girl's work!"

Capper's Weekly

Peter's December report card was not nearly so good as the last one.

"What happened?" his father demanded. "Too much excitement over the holidays?"

"Well, you know how it is, dad," the boy explained in an injured tone, "everything's marked down after Christmas."

Spencer News

"Mama, may I hit the flick?" a teen-age daughter queried.

"Come again?" quizzed Mama.

"Oh Mother," said the teen-ager disgustedly. "'Hit the flick' means 'go to a movie.'"

"So?" came back Mama. "In that case, ask me again after you 'swish the dish,' 'look the book,' 'rub the tub' and 'scour the shower.'"

Precious Blood Messenger

FILE 13

Don't worry about finding your station in life. Somebody will be sure to tell you where to get off.

One way to save face: keep the lower part of it shut.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

MOST POPULAR

(Not necessarily approved. Roman numeral indicates a moral rating according to categories used in general list.)

Women and Thomas Harrow (IIa)—*Marquand*

Doctor Zhivago (IIa)—*Pasternak*

Around the World with Auntie Mame (IIa)—*Dennis*

The King Must Die (IIb)—*Renault*

The Enemy Camp (III)—*Weidman*

Anatomy of a Murder (IIb)—*Traver*

The Best of Everything (IV)—*Jaffe*

The Image Makers (IIb)—*Dryer*

Chez Pavan (IIa)—*Llewellyn*

The Time of the Dragons (IIa)—*Ekert-Rotholz*

Exodus (IIb)—*Uris*

The Once and Future King (IIa)—*White*

The Day on Fire (III)—*Ullman*

Angélique (IV)—*Golon*

Lolita (IV)—*Nabokov*

I. Suitable for general reading:

Tether's End—*Allingham*

Flight to Afar—*Andersch*

The Lions Fed the Tigers—*Angus*

First Lady of the Revolution—*Anthony*

Many Windows—*Baldwin*

Watch Your Language—*Bernstein*

Pin a Rose on Me—*Blumenfeld*

The Man Who Disappeared—*Bohle*

For the Life of Me—*Briscoe & Hatch*

Or Be He Dead—*Carmichael*

Orders To Kill—*Downes*

The 7th Mourner—*Gardiner*

The Teleman Touch—*Haggard*

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McGivern

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